

# Herald of Holiness

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## The Grudge of Philosophy Against Revelation

**P**HILOSOPHY is too often composed of the following ingredients: 1. A supercilious disdain of every other quality, or attainment of mankind. 2. An inordinate amount of intolerable self-conceit. 3. An arrogant claim of the right to decide the worthiness to acceptance, by men of everything human or divine. 4. The boast that the judgment of this self-constituted universal arbiter is the final word.

This philosophy masquerades under divers names, such as Science, The Latest Scholarship, New Thought, Christian Science, Higher Criticism, and under these and similar aliases it proceeds to direct and decide the destinies of all things which appertain to mortal man, from the toothache, to the inspiration and credibility of the Word of God.

Philosophy has a grudge of long standing against Revelation, and has assiduously sought to wreak its revenge. It resents the insult offered it by the Holy Oracles. The Holy Ghost, by the mouth of Paul, has poured contempt upon it and humiliated it by exposing its glaring falsity and impotence.

Writing to the church at the Grecian city of Corinth, situated among a people who, of all nations, prided themselves most highly on their wisdom, Paul boldly denounced it in the most contemptuous terms, belittling it in the same breath with which he exalted the wisdom of God. His scathing arraignment greatly incensed these wisdom-worshippers and their successors. Listen to these offensive words of Paul: "For Christ sent me not to baptize but to preach the gospel; not in wisdom of words, lest the cross of Christ should be made void." What an insult! to dare say philosophy was unworthy a place in proclaiming the gospel, and to superadd the deeper contempt of suggesting that the mixture of their Grecian wisdom would sully the escutcheon of the hated and hateful cross. As if that accursed cross would

not be dignified and exalted by association with Greek learning.

As though answering such a thought, Paul hurls a quotation from Isaiah where God says, "I will destroy the wisdom of the wise and bring to nothing the understanding of the prudent. For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." The Greek would have eagerly grasped at a gospel that proposed to save men by worldly wisdom. They had discovered millions of gods by this means but had found no *saving* gospel. They would gladly have compromised upon a man-made gospel with saving efficacy.

Heedless of all such musings of the enemy, Paul strikes a higher note in his insulting arraignment in declaring Christ to be "the wisdom of God," and adds, "my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of man, but in the power of God." Rave on! O driveling philosophers, and swallow the rebuke administered to your insane trust in human wisdom alone.

Before they had time to catch their breath the apostle crowns his insulting message with the startling climax, "for the wisdom of this world is FOOLISHNESS with God." No wonder this apostolic diatribe started philosophy on the rampage. Paul is denounced as "beside himself and as having a devil." Pride of intellect is mortally wounded and the gross offender is doomed to death. No one can make these charges and live. From that day forward insulted human reason, clinging to belief in the Devil's lie in Eden of the divine right and power of human wisdom, has persistently sought to force itself into the place of TRUTH and to retire and discredit God's inspired and divinely authoritative wisdom found in His Holy Bible.

Philosophy has said everything derogatory about Revelation which devilish ingenuity could invent. Every book and page has received its insulting blasphemy. Every author of its transfiguring messages has been held up to scorn and ridicule. Even its divine and sublime Center—the Holy Christ—has been denounced as a bastard, and His love spurned by these proud and wicked philosophers. They have preferred and still prefer the Devil's lie and are over-zealous in their persevering effort to prove his lie to be the truth.

### A Glorious Victory Sustained

The passage of the prohibition amendment by congress was one of the most marvelous victories ever achieved of a moral character by any nation. The defeated liquor forces began a vigorous fight at once not only against the amendment itself, but against its enforcement as provided for by the Volstead act, a bill subsequently passed by congress. The highest legal talent of the nation that was venal enough to sell itself to so base a purpose was employed to fight the constitu-

tionality of these two bills in the United States Supreme Court. This high tribunal recently handed down its decision in both cases which strongly sustained the constitutionality of both bills, and incidentally killed sundry bills passed by state legislatures legalizing the manufacture of beer of a certain percentage of alcohol. The following provisions were contained in this splendid decision:

The first section of the amendment—the one embodying the prohibition—is operative throughout the entire territorial limits of the United States, binds all legislative bodies, courts, public officers, and individuals within these limits, and of its own force invalidates any legislative act—whether by congress, by a state legislature, or by a territorial assembly—which authorizes or sanctions what the section prohibits.

It will be remembered that President Wilson vetoed the Volstead act, but the congress passed it over his veto, the house by a vote of 176 to 55, the senate by a vote of 65 to 20. Now that the highest judicial tribunal in the nation has so abundantly sustained this tremendous victory it is plain that this decision is the last word on prohibition in America. Truly this is a far-reaching victory and will have a world-wide influence on the movement which has been launched for world-wide prohibition.

This was the first amendment to the Constitution ever attacked in the courts, but no amendment ever had a firmer support in the public sentiment of the nation. Within less than two years after its submission to the different states of the nation it received the ratification of forty-five out of the forty-eight states of the Union, showing that it was safely entrenched in the esteem and support of the nation.

This was a victory long and gallantly fought for. For forty years the battle waged and faithful, patriotic men and women fought for the throttling of the demon rum curse. The Woman's Christian Temperance Union, led by that most brilliant of all the nation's patriotic and gifted women, Frances Willard, did magnificent service for which the world owes them a lasting debt of gratitude. The preachers of almost all the churches did nobly also. All lovers of righteousness and sobriety were lined up on one side while opposed to them were the German brewers and saloonists and the financial gainers by the traffic in rentals and otherwise and the bums and thugs and prostitutes and the divers classes of the underworld, with a sprinkle of lawyers hungry and venal who gladly gave themselves up for revenue to fight for the life of this infamous traffic. But it was doomed. America was against it and decreed its death and the revolution went swiftly on. Revolutions never go backward as we used to tell the people when we canvassed our part of Tennessee in the interest of prohibition. We knew the destiny of the traffic was settled when America became aroused and began a revolution against its diabolical ravages.

The nation and the churches and the world are all to be congratulated on this vindication of this law by the highest judicial authority

in the land. Now let the good work of enforcement go forward. Meanwhile let the full force of the Anti-Saloon League and of the public sentiment of America be felt in defense of China in the nefarious attempt of the brewery lords to foist their outlawed business upon China and other distant countries. Pursue the outlaws until they have been driven off the face of the habitable earth and hurled into oblivion forever and forever. The licensed saloon is a universal and destructive enemy of humankind and must receive absolute and eternal demolition forever. No less fate will satisfy justice and the rights of humanity and the call of Providence. Let every patriot and every Christian come up to the help of this cause against these cormorants until they are driven from among men in all the world.

### An Enfeebled Moral Sense

One of the saddest features of these days is the weakening of moral force. The moral resistance to evil is so faint that it seems scarcely felt by the flaunting threatening evils of the age. Thus worldliness like a flood sweeps into the churches, the Sabbath gradually loses the foundation stones underneath it, and the colossus of easy divorce and the dance craze and the movies continue their demolition of the American home. Never in the world's history was the need so clamant and imperious for a sturdy, heroic ministry, composed of men who will proclaim a full gospel, fearlessly and forcefully heedless of results.

Awake, oh, ye preachers, to the appalling situation. Cry aloud and spare not! Drive back the Devil from the sacred precincts of the Church! Rescue our Sabbath, and our home from secularism and desecration! Save the hordes of people pouring into the seething vortex of sin and ruin, and hell forever. Proclaim the sinfulness of sin, the eternity and horror of hell, the power of the blood to save, and the towering need of repentance and faith, for salvation from sin and perdition! Pray for power divine, and for a re-commission, for a re-baptism of fire! Get on the aggressive! Make an attack, hurl anathemas at the sins of the high and low, however and wherever ensconced! Pause not! Fear not! Risk reputation, ease, comfort, life itself, in the breathless rush to rescue the perishing millions around you!

### For the Aged Saints of God Everywhere

For this elect class we pass along the following verse so full of truth and comfort. Let them read it and pass it along to others of the same class. We find it in an exchange:

God sees when their footsteps falter,  
When their hearts grow weak and faint;  
He notes when their strength is failing,  
And listens to each complaint.  
So He calls them in from their labors,  
For the pathway has grown too steep,  
And silently watching over them,  
He giveth His loved ones sleep.

## A Sad and Tragic Mistake

IT IS A SAD AND TRAGIC MISTAKE TO EMPHASIZE THE LOVE side of the gospel to the neglect of the law side or the side of judgment. Many preachers make this mistake and so present the gospel as if God had no judgment hall of condemnation in His administration over men. The truth is the judgment or law side is as prominent in the Bible as the love side. God hates sin as ardently as He loves righteousness and His nature pledges Him to as strictly punish sin as to reward virtue. Some preachers find out later in their ministry their mistake in emphasizing the love side to the neglect of the other, sometimes too late, however, to rectify the error in their message. Even Dr. Jowett, it seems, made this mistake for a season, but later found it out and changed his message as is related in the *Continental*:

Dr. Jowett some years ago preached a sermon in which he pleaded for more of "the wooing note" in the pulpit message of the Church. Recently he preached in his own Westminster Chapel pulpit in London another sermon, calling on the Church to tone up its utterances to a more stalwart ring of challenge, especially in addressing the young men of this time. "We preachers," he said, "have just opened gates into quiet, green pastures, and the sheep come lazily in and go to sleep." In another part of the sermon he said: "Little appeals breed dwarfs; big challenges rear up giants." Evidently the famous preacher has come to the conclusion that after all "the wooing note" can be overdone.

## The Habit of Church Attendance

The habit of going to church is one of the best possible of having or of cultivating. We should be scrupulously careful to keep up this habit and of getting our children in the habit. There is incalculable blessing in thousands of ways to be gained by the habit which we can not afford to lose. God has commanded us not to forsake this habit of assembling ourselves together and He puts peculiar and special blessing upon our compliance. Thousands of the brightest saints and eminent ministers today point to the habit of church attendance in which they were trained by their parents as the direct cause of their being led to Christ in salvation.

It is God's day—the holy Sabbath! It is God's Book to be expounded. It is God's called and anointed minister who will stand before the people to deliver an inspired message from the King eternal to dying men. The issues are eternal and the question is one of destiny endless. How can men lightly esteem such things? The church and its services were divinely ordained for the spiritual culture of Christian people, to make them strong in the Lord and mighty in their conflicts with the Enemy of our souls. Those who grow up in the worship of the house of God and train their children in it and have them to grow up on the pabulum they find in the services of the church are wise pre-eminently in the things of God. The church is of God and all who honor and love God must fall into harmony with God's appointment and estimate of the church. We simply must

# EDITORIAL SURVEY

respect God's judgment as to the church and co-operate with Him in His design for us by means of it.

The following experience related by a Presbyterian elder and published by the *Herald and Presbyterian* illustrates the point we would emphasize:

A Presbyterian elder, whose home is in a state some hundreds of miles from here, came into our office the other day to renew an acquaintanceship, which began when he was a very small lad in the church of which we were pastor. His father and mother attended regularly and the three small boys came with them and sat in the pew with them. He remembers that he was sometimes tired and sometimes sleepy, but he remembers the impressions that made for religious faith and love and prayer and reverence, and that went to make up his very life. The years have gone by, but he thinks of his parents with gratitude and love, and is glad for the influence and help of the pastor who helped to start him in the ways of his lifetime service of the Savior.

## True Gentlemanliness in the Young

By all means train the young to be gentlemanly. To wait till later in life to instill these principles of high respect and reverence for women and old age and to observe the tenderer amenities of life will only invite, if not insure, failure. Nothing is more beautiful than to see these sublime traits practiced by the young of both sexes. Especially to see the young and strong exhibit a tender respect and consideration for old age is charming and all too rarely seen these days. An exchange furnishes the following example, which we pass on:

Who does not love the boy who shows respect for old age? Recently in one of the waiting rooms in the depot of a large city there entered a bright-faced young boy leading by the arm a man with snow-white hair. The latter was old and trembling and looked around him most fearfully.

The boy escorted him to a seat and placed the basket and bundle he was carrying on the floor beside him. Then with a word or two he went away. He returned presently with a porter, to whom he spoke some words about the one sitting down. Then, with a hearty handshake, accompanied by a bright smile, he started in the direction of the door. A gentleman was going out at the same time who had witnessed the advent of the boy and the old man. He said as the door was reached, "Your grandfather, I suppose. Going on a journey?"

"Not mine, but somebody's grandfather," was the reply given, with a little laugh. "I found him on the corner as I was going to school. He had lost his way to the depot and was in trouble."

"That was very bright and kind of you," the gentleman said, with an appreciative look that made the blood surge to the boy's face; but the latter only said, "Thank you, sir."

## Tears of Earnestness Prevailing

We have no respect for that stoicism or coldness which can boast of being proof against tears. We have no disposition to repudiate the species of earnestness and passion for souls which reaches the point of tears

over the lostness of sinners and the desire to see them saved. Often it has been the glistening tear of deep interest which has awakened the unsaved to a sense of their lostness and danger. The reasoning was easy and swift that, if their state was such as to evoke tears and agony in the hearts of others, it was time they were themselves concerned for their own souls. An exchange tells the effect of tears on a company of unsaved Japanese:

A missionary lady got twenty-five Japanese boys into a class to tell us of Jesus. We had great curiosity to see this foreign lady; and not caring about Jesus, we did care to see how everything looked—her dress, her books, her furniture, her pictures. But every time she would have us read the Bible. We had the Gospel of Luke. We read till we came to the crucifixion. When we read the story of the cross she got down on her knees and prayed for us. Soon she began to cry. Then she fell on her face, weeping bitterly. Then twenty-five Japanese boys cry, too. Then inside of three weeks all of us twenty-five boys give our hearts to Jesus:

## Iniquitous Pretenders Only

The performances of the so-called spiritualists are the merest pretenses, simply that and nothing more, save as the Devil steps in to help out these arch-pretenders. The *London Daily Mail* says London is "medium-mad." It also says these fraudulent dealers in the credulity and sorrows of the bereaved by the war are reaping immense harvests from their dupes. We can add that what is true of London is true of almost all our American cities. It may be set down as a solid truth that the spiritualist medium is either miserably deceived or a base fraud—generally the latter. The *Mail* further says:

Mediums have their own methods of securing information. Most of them have their touts and spies, who busy themselves not only by talking about the mediums and bringing in business, but also by finding out private facts in the lives of the possible clients.

When a complete stranger comes to a medium the result is usually a number of commonplaces. The medium feels about to get a clue. "Come back again next week and I shall be able to tell you more. The conditions today are not quite favorable," he says.

The client leaves the house and is followed by the medium's spy. Next time, if it is worth while, "the conditions" are more favorable and the setting much more satisfactory. The spy has been busy.

Some mediums are blackmailers. They use the knowledge they gain from and about their clients to extort money from them. Others are professional conjurers, not of the first rank, who find mediumship a more profitable business than legerdemain.

## Sweep Out the Trash

We are admonished to keep our heart with all diligence "for out of it are the issues of life." This includes the keeping out all trash as well as positive sin. The needless and the trivial can hinder as well as sin. This point is made well by an exchange:

We have seen rooms so cluttered up with rubbish that the guest could find no place to sit down. It is even so with the heart. It is so cluttered up with worldliness and frivolity, and earthly care, that the heavenly Guest can find no place to sit down and make Himself at home.

Love in the heart makes beautiful the plainest face.—*Ex.*

# Importance of Sound Doctrine

By A. M. Hills, D. D.

## Part Four

Jude 3: "Contend earnestly for the faith which was once for all delivered unto the saints."

**W**E have seen how really able Christian men get upset by false theological notions which sadly mar the usefulness of their lives. "We have seen how they can grieve the Holy Spirit, by coarsely and profanely jeering at truths plainly taught by Him in the Word of God."

Now we hold emphatically that there was a "faith which was once for all delivered unto the saints" concerning full salvation from all sin. We have quoted from famous public men, showing their denial of it. The issue is joined through no fault of ours. God bids us, "Contend earnestly for the faith," and contend we must.

I. We will examine the Greek adjective *katharos* and words derived from it and see what they teach us. The New Testament Greek Lexicon defines it as "clean," "pure," "unsoiled," "unalloyed." In a moral sense, clean, pure." Using this adjective the Bible speaks of "pure water," "pure gold," "pure linen," "pure in heart," etc. Then there is the noun derived from it, *katharismos*, "a cleansing," "a purification," as of lepers; then of baptism "as a rite signifying purification." Then it is used in a moral sense, denoting purification from sin (Heb. 1: 3, and 2 Pet. 1: 9, "The cleansing from his old sins").

Then there is the verb *katharizo*.

1. "To make clean," "to cleanse." "His leprosy was **CLEANS**ED" (Mark 1: 42 and Luke 5: 13). "Be thou **CLEAN**: and immediately the **LEPROSY** DEPARTED from him." Acts 15: 8, 9, "And God which knoweth the heart bare them witness, **GIVING THEM THE HOLY GHOST**, even as he did unto us: and he made no distinction between us and them, **CLEANSING** [*katharizos*] **THEIR HEARTS BY FAITH**." "The blood of Jesus Christ his Son **CLEANS-ETH** [*katharizei*] **US FROM ALL SIN**" (1 John 1: 7).

Now this adjective is applied to the heart, conscience, water, linen, gold. Do Messrs. Torrey and Meyer wish us to understand that there is no such thing as gold free from alloy? or pure water free from sediment and dirt? or pure linen unmingled with cotton or wool? But if such things are possible and actual, why not also a pure conscience cleansed by the blood and a pure heart freed from the carnal mind?

But we are not yet ready to give up this adjective *katharos*, which means "clean," "pure," "without alloy," "unsoiled," "void of evil." It is compounded with the Greek proposition *ek* (out of) into another verb *ekkathairo*. The lexicons give the meanings as "to cleanse out," "thoroughly purify," "to purge out," "to eliminate."

Will Brothers Torrey and Meyer who so vigorously oppose the doctrine of *eradication* and prefer "suppression" take notice? "To

**PURGE OUT.**" TO **ELIMINATE**. The very origin of the word could make it mean nothing else, and nothing less. It is used in 1 Corinthians 5: 7, "Purge out, therefore, the old leaven"; and 2 Tim. 2: 21, "If a man therefore **PURGE HIMSELF** from these he shall be a vessel unto honor, **SANCTIFIED**, meet for the Master's use, prepared unto every good work."

In this last verse, you notice, we are informed what is the essence of sanctification: it is to be *purged* of the leaven of carnality, as the old Israelite put leaven out of his home at the feast of the Passover. The leaven was not "covered up," or "concealed in a jar," or "suppressed," or mixed with the bread. It was "*purged out*," *put out entirely*.

Now to what has our argument brought us?

### Thy Beauteous Image

By D. RAND PIERCE

*More like Thee, Lord, would I be;  
More Thy beauteous image bear;  
Till men see not me but Thee,  
And be drawn Thy love to share.*

*Just an earthen vessel small,  
Dripping blessing from the brim,  
Longing to pour out its all  
At the bid or beck of Him!*

*Oh, the joy!—once it was pain!—  
Just to whisper, "Have Thy way";  
And with life one glad refrain,  
Fill with song each fleeting day!*

PEARBODY, MASS.

1. We are sanctified by the Holy Spirit (Rom. 15: 16; 2 Thess. 2: 13; 1 Pet. 1: 2; 1 Cor. 6: 11).

2. It is done by the baptism with the Holy Ghost (Acts 15: 8, 9), "cleansing our hearts."

3. It consists of "purging out" or "eliminating" the leaven of inbred sin, carnality, depravity.

4. It makes us "pure," "unmixed with sin," as "pure gold" when freed from alloy by the refiner's fire. "He will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver: and they shall offer unto Jehovah offerings in righteousness" (Mal. 3: 3). "He shall baptize you with the Holy Ghost and fire" (Matt. 3: 11).

And yet in the face of this overwhelming testimony of the Holy Word, Dr. Torrey and Dr. F. B. Meyer both declare that the Scriptures do not teach the *cleansing of the heart* from all sin by the baptism with the Holy Ghost. Is it not passing strange?

II. Though we have proved our case to a

demonstration, we have only touched the fringe of the Scripture evidence for the removal of the carnal mind.

Take the Greek adjective *hagios*. Its meanings are: 1. Separate from common to a sacred use; 2, "hallowed"; 3, "pure," "righteous," "blameless in heart and life," "holy." In this latter spiritual sense it is used a vast number of times in the New Testament: about a hundred times of God the Father, Son and Spirit; four times of angels; nineteen times of men and women.

We certainly might properly infer from this at least that the cleansing blood of Christ and the purifying work of the Holy Ghost in our hearts would induce in us a holiness in kind like that in God and the angels, alike free from carnality.

From this adjective is formed the verb *hagiazō*, which means "to separate," "consecrate"; then "to cleanse," "purify," "sanctify"; then "to reverence as holy." This is the verb that the Savior used when He prayed, "Sanctify them through thy truth" (John 17: 17). This is the verb that St. Paul used when he wrote, "Christ also loved the church and gave himself for it that he might **SANCTIFY** it" (Eph. 5: 26).

Did Jesus pray for nothing higher and die for nothing better than to leave the members of His Church a mass of carnality and inbred corruption?

This is the verb St. Paul used when he prayed, "And the very God of peace himself **SANCTIFY** you wholly [German Bible, 'through and through']; and I pray God your whole spirit and soul and body be preserved blameless" (1 Thess. 5: 23). Is it thinkable that when the infinite God undertakes to sanctify, make us "pure," "through and through," in "spirit, soul and body," He still leaves every corner of our being infested with a carnality that is at war with God?

The participle of this verb is used in Hebrews 10: 14, "For by one offering he hath **PERFECTED** for ever them that are **SANCTIFIED**, whereof the Holy Ghost also is a witness to us." It might be proper to inquire if God has no higher conception of "*perfection*" for His sin-hating, blood-bought, and blood-washed children than that they still remain reeking with carnality? And has the Holy Spirit no higher mission than to bear witness that each believer has in him an *unremovable carnal mind* that is enmity against God? If so, His service can easily be dispensed with; for the Devil would gladly undertake that job. Indeed he does it already for nothing.

This same wonderful adjective *hagios* is used four times in that remarkable passage (1 Pet. 1: 15, 16), "Like as he who hath called you is *holy*, be ye yourselves also *holy* in all manner of living, because it is written, Ye shall be *holy*, for I am *holy*." Here we are taught that our *holiness* or *sanctification* is to be *LIKE* God's. Do Brothers Torrey and Meyer wish us to believe that they think that God and the angels are also carnal and infested with propensities to sin? If not, why do they tell us, in the face of these passages, that the sanctifying baptism with the Holy Ghost still leaves us uncleansed from indwelling sin?

Here then we reach the same conclusion as before from another line of argument.

1. The adjective *hagias* means "pure," "righteous," "holy."
2. It is applied one hundred times to God.
3. We are commanded to have the spiritual quality denoted by this adjective, "LIKE AS" God has it.
4. This adjective is the basis of the verb "sanctify," used sixteen times, and the noun "SANCTIFICATION," used ten times in reference to people.
5. The Holy Spirit does the sanctifying (Rom. 15:16, and 2 Thess. 2:13).
6. The aorist tense of the verb shows, according to the best Greek grammars and commentators, an instantaneous and completed "work."

7. Acts 15: 8, 9 declares that this cleansing is done by the baptism with the Holy Spirit.

Follow "The SANCTIFICATION without which no man shall see the Lord (Heb. 12:14). Now if the baptism with the Spirit producing sanctification still leaves within us the "old man" of indwelling sin, "the carnal mind that is enmity against God," pray tell us, Brothers Meyer and Torrey, in what sense does that unspeakable blessing fit us to see God and enjoy Him forever?

Manifestly either the Bible should be rewritten or you should teach a better gospel.

PASADENA, CALIFORNIA

## Praying in the Holy Ghost

By MRS. E. HARRIET HOWE

FOR, see, saith he, that thou make all things according to the pattern shewed to thee in the mount" (Heb. 8: 5).

"Offer unto God thanksgiving; and pay thy vows unto the most High: and call upon me" (Psalm 50:14, 15).

In the prayer that Jesus taught us He uses the name "Our Father" once; in His high priestly prayer, in tender intercession for us, eight times. He instructs us to fear God, and to love Him. Both commands are in harmony, and are becoming to His children. We are instructed to repeat the sacred name reverently. The Holy Spirit will help us to follow the divine plan if we watch our petitions in secret devotions. Right expressions of praise and prayer are habits that we can learn. When we memorize Scripture passages the Holy Ghost will bring them to our remembrance for this purpose, that we may glorify God.

Revelation 16:15 says, "Blessed is he that watcheth." Let us recall that very often we are entreated to watch—watch lest we use the sacred Name as an exclamation, as an interjection, or thoughtlessly. Only by so doing can one discover his errors.

The 119th Psalm is an example for us; it is praise, petition, a declaration of faith and loyalty to the Lord; an expression of soul hunger for righteousness, humility, and obedience to Him, and cries, "My soul fainteth for thy salvation." "Remember the word unto thy servant, upon which thou hast caused me to hope." "Blessed are the undefiled in the way, who walk in the law of the Lord." "For ever, O Lord, thy word is settled in heaven." "O how love I thy law!" Each one of the 176 verses of this matchless psalm declares the marvels of God's Word and will, answers all our inquiries, and covers all the need of our souls. The 126th verse exclaims, "It is time for thee, Lord, to work: for they have made void thy law." Therefore I love thy commandments above gold; yea, above fine gold." To thus devoutly read, study, and memorize we are enriched in spirit. It is one of our possessions that we can take with us to heaven.

The Word of God liveth and abideth forever. We will voice it in the new song as we join the hosts of the redeemed in singing "the song of Moses the servant of God, and the song of the Lamb, saying, Great and mar-

velous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

His Promise, John 15: 7

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." The divine plan is plain, simple, and definite: "I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me." "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."

The Bible, with a "Thus saith the Lord," is our high authority to answer all questions. He declares, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." And by the Holy Ghost sent forth from heaven we plead our petitions in the name of Jesus. "The Spirit himself beareth witness with our spirit that we are the children of God." "Likewise the Spirit also helpeth our infirmities: for we know not what we should ask for as we ought: but the Spirit himself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." "And made intercession for the transgressors." "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." An intercessor, Webster says, is a mediator, one who pleads in behalf of another. In 1 Timothy 3: 8 Paul says, "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting;" and in 1 Corinthians 2:13, "We speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

In "Mile-stone Papers" Dr. Daniel Steele speaks of his desire to find a concise expres-

sion for the sum of all the offices of the Third Person of the Trinity in the transformation, sanctification, and habitation of souls who fully believe in Christ Jesus. At last Dr. Hodge of Princeton declared, "The Holy Ghost is the Executive of the Godhead." Through the Holy Spirit the Father and the Son operate on human souls. To know the Father we must know the Son; to know Christ we must know the Spirit. We must honor the Holy Ghost. Do we realize that without His holy ministry we could not have the intimate fellowship of Jesus and the offices of the adorable Trinity as revealed to us in the Gospel of John, chapters 14-17, by the Holy Comforter?

Dr. Warren of Boston University writes:

We worship Thee, O Holy Ghost;  
We love to worship Thee;  
Our risen Lord for aye were lost  
But for Thy company.

With all this holy enlightenment strange petitions mar the prayers of many of the saints today. Some plead, "O Lord, we pray that in some new and peculiar way Thou wilt reach hearts; let something, somehow, bring conviction to souls; in some unusual way do somehow touch hearts." Many fervent saints will use these unscriptural appeals many times in one prayer, thus carelessly dishonoring the Holy Ghost who waits to voice our requests before the throne of God.

Do we presume to instruct the Lord, or to suggest a better plan than His matchless divine method ordained to reach souls? These thoughtless and unscriptural expressions have crept into the petitions of the saints during the last decade, and they are increasing.

Rev. Roy G. Coddington in an enlightening address on the miracle of the barren fig tree entreated us to absolutely believe God, and not try to interpret His mysteries by any suggestions of our own. He told us of J. Hudson Taylor's more literal rendering of the three Greek words there translated, "Have faith in God," by the three English words, "Grasp God's faithfulness." So Paul writes in 2 Thess. 5: 24, after the marvelous prayer in verse 23, "Faithful is he that calleth you, who also will do it."

The pastor of a large church in a distant city, going to a brotherhood meeting, left his church in the care of a young evangelist who was evidently the creature of the higher critics. Loyal souls were grieved by the preaching of a gospel that was *not* delivered to the saints. He said one evening, "I am not asking you to be God-fearing men; I am not a God-fearing man. We do not need to fear God; He is love." This man was zealous in teaching, "If we but reach the good that is in every man he will be saved." He prayed that the Lord "in some strange and unusual manner might reach men—*somehow*, Lord, *in some way* reach hearts." He had not learned to honor the Holy Ghost, and did not know that he had offered no petition in the name of Jesus, had not asked in the power of the Spirit. He was supposed to be holding evangelistic services, but there had been no response to his efforts. I prayed the Lord that if He would use me to give a message to the dear young man, who was evidently in earnest, He give me an opportunity that I did not plan for. One day in the third week the young man was standing alone, after the close



of the afternoon meeting. I went to him and said, "Son, do I look as if my name were Priscilla?" He said, "No; is it?" I said, "No, it is not, but I would like to follow her example. May I make a suggestion which the Lord may use to help you?" He assented, so I said, "Do you not think if you would honor the Holy Spirit in your preaching and praying, and plead that He, in the line of His own plan, impress His truth upon hearts, that you would be heard? You use strange petitions: 'Lord, somehow, some way, in some new and unusual way, in some peculiar way, reach the souls of men.' He has ordained that His Word, by the Holy Ghost, shall be the power to impress the message. See John 16:13, 14, 15." He seemed to accept kindly the appeal, but in his opening prayer that evening he repeated these strange and unscriptural appeals twenty-eight times!

Beloved, our General Superintendents, holy men of God, have been moved by the Holy Spirit to call the church to prayer for revival power, that the church may be quickened, and sinners be born into the kingdom. In Luke 11:1 it is recorded that one of the disciples said, "Lord, teach us to pray." He taught them a marvelous prayer. If we pray down the spirit of that prayer upon our souls we shall be well fitted to hear the cry from the mission fields, the needs of the dark places of the earth, the call of God which is more intense than has ever yet gone out into the spiritual realms between the need of Christless souls and the great pleading heart of Jesus.

John Fletcher prayed, "Lord, give us the

recollected spirit." Let us come before the Lord with these petitions, without strange fire on our prayer censers, but ask as taught in the Word, "In the Holy Ghost."

When a soul cries out for the righteousness of God, by a strange paradox of the Spirit's power he is shown his own unlikeness to the pure and holy Jesus; but when thus seeing he walks in the light, he is led unerringly to the fountain of cleansing, where we can all join to pray and respond for "a thousand missionaries."

Wonderful Scriptures are given. Here is one binding us to God's faithfulness with threefold blessing: "Offer unto God thanksgiving; and pay thy vows unto the most High; and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." We are asking for offerings of gold and silver; we are claiming a thousand missionaries and millions of souls. Here is God's key to open His heavenly treasures upon us: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." In the original Hebrew the word "cataract" occurs. Bishop McCabe, calling attention to God's promise, said, "Think of Niagara." We now might call to remembrance the marvelous outpour of the greater Victoria Falls of the Zambezi river; and as we marvel at such answers let us bring in our riches and offerings. Amen and amen!

KANSAS CITY, MO.

## Flaming Evangelists

By H. H. B. CIPRICO

"Who maketh his angels spirits and his ministers a flame of fire" (Hebrews 1:7).

**W**HAT the Church needs these days more than all else is leadership. Great men with large vision and exalted purpose, who not only can expound the great truths of the Bible, of which they themselves are living epistles, but who have masterful qualities of heaven-sent leadership. Such men should be men of daring and radical in their denunciation of sin, wherever hidden in the church, or in the high places outside its pale. In every community the church should be the rallying place for every sincere defender of truth and virtue. The church should be red-hot with holy love and enthusiasm, a center of divine fervency from which should radiate in all directions streams of living fire.

The world is dying right now for the need of such a leadership in the church. Divinely called and divinely sent men (ordained, it may be, by men, holy men, by the laying on of holy hands) who have a clear vision of a lost world, and an unquenchable purpose to save it.

The Church has lost its divinely ordained position of leadership among men because she is afraid to attack the Devil on the outside as well as on the inside. For this reason it is left to newspapers and politicians to gain an advantage that rightfully belongs to her. All sin and wrongdoing, all heresy—

and error, all that is false and devilish, all wickedness in high places, spiritual or material, among principalities or powers, in this world or the next, every form of earthly evil, should receive merited condemnation from the leaders of the Church. The Church should be a society for the reformation of manners of those without as well as for the spiritual regeneration of those within her gates.

It requires genuine leadership to accomplish tasks such as these, but God is able and willing to produce such when the Church as a whole awakes to her need and cries to God mightily for succor.

The Church should be not only a light-house warning souls from the treacherous rocks of eternal woe but a lifeboat guiding them to a haven of refuge and eternal rest. Not only should she be a "light set on a hill that cannot be hid," but a burning as well as a shining light that giveth warmth and life. Not only a light-bearer, but a life-giver and a life-preserver, whose candlestick is never taken away. To degenerate into a mutual admiration society, shunning the cross, and seeking the applause and approval of men, is a long leap from Christ's original purpose for his blood-washed, fire-baptized believers. Alexander Dowie was not far wrong if indeed he was not divinely led in his primary purpose had he only kept true to God and not floundered into the Enemy's

territory. He certainly stirred up the Devil for a while and when little in his own sight was instrumental in bringing to light myriads of skunks of divers kinds.

God send us more of the kind that not only can stir up snakes but cast them out as well. This will never be popular. If there is one thing outside of hell that is positively nauseating it is popular holiness, that is, a pretended holiness that is applauded by the world. "She is fallen," "is fallen," "is fallen," is written in fire over all such. God save us from namby-pambyism and professional goody-goodyism. Heavenly Father, in the name of Thy dear Son Jesus, whose we are and whom we serve, raise up for Thy Church some more Wesleys, Finneys, and Breeses, and as Brother F. M. Messenger said in a recent article in the *HERALD of HOLINESS*, "Evangelists who are threshing instruments having teeth."

CHICAGO, ILL.

## "CATCH THE VISION"

By J. T. LITTLE

Years ago, when the mother of our Lord went up into the "hill country" and greeted her cousin Elizabeth, a remarkable thing took place. Let me quote:

"And it came to pass, that when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

The point I am after is this: Up in that hill country Mary had a vision with her eyes wide open, and it came to her because she believed.

When Elizabeth addressed her she immediately began to see things and gave expression to the holy joy that filled her soul by crying out:

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Then she looked down the line as long as time should last, and said, "From henceforth all generations shall call me blessed."

This is a mighty subject. I would like very much to delve into it, but space forbids. She had a vision, was obedient to it, and hence would bless the world through all time.

Catch the vision, for it is the man with the vision that will bless the world, and in the meantime have his own soul wonderfully blessed.

The vision I wish all of us to catch is that God is calling us, as a church, to gird on the armor, strike out across the country, with banners of white and do big things for our Master. I am sure that I can best get you to see what I am writing about by telling you what I have seen.

The thing hath been revealed to me gradually, as I have been able to bear it, until now it possesses my whole being and I am lost in wonder and amazement at the great possibilities that lie at our very door, for I believe there shall be a performance of those things which were told me from the Lord.

I can say that my abode in the spiritual world is in the "hill country," but I am sure I am farther up into the hills than I have ever been. I am feeling the life and vigor and holy refreshings of the mountain breezes as never before, hence I have had a constant cry in my soul for our beloved Zion that she go down deeper and rise higher, and do some exploits before our blessed Savior comes back to catch His bride away.

Some time ago I was aroused to the fact that nearly every one from this part of the country who was called of God to active work in His vineyard was being called to the foreign field. Mind the point. "Called of God," hence the only conclusion

any one could come to was that God was especially interested in the foreign field and seemed to be leaving the home field without workers. This at once brought me to my knees, and I began to cry to God for an explanation. He clearly revealed to me that He was sending the laborers to the foreign field in answer to the cry of the missionaries on the field, who were crying night and day that God would send forth laborers into the harvest. God said to me, "They are doing what I told them to do, hence I must answer their prayers if it takes every worker from the home field." "True, Lord, but what will we do in the home field?" "Go and do likewise. Pray ye the Lord of the harvest to send forth laborers into the home field." I at once began to pray and wrote an article for our paper, "A Call to Prayer." Little did I think when I began to thus pray that God would call me to the home missionary work, but inside of two weeks I had word from our General Home Missionary Board that I was appointed as field secretary for this great Northwest country. It took me some little time to see that God was really calling me to it, but the point once settled, the step taken, my consent given I launched out with all of my heart, and how God has blessed me with visions of victorious conquests as we go forth in Jesus' name.

I realize that our church has reached a stage in her history when something must be done, when something great must be done, when the unusual must be done, yea, the exploits must be done. We must build up our home base and do it quickly. The time to strike has come, and we be unto us if we fail; but thank God we will not fail. In Jesus' name we will go forth to conquer.

With these mighty issues gripping my soul I began to cry to God for a plan of procedure. I did not ask Him to approve of my plans but earnestly cried to God to give me His plan. I cried from the desperation of the soul. Let me stop here to say that I have had four years' experience as District Superintendent and in that time I learned it was one thing to pick out a town and say we will plant a church in it and it was altogether another thing

to do the job. But the time has come when we must actually do the job, hence you can see the tremendous pressure that was on my soul as I realized the great responsibility the general board had seen fit to place upon me.

God answers prayer and He answered mine. He at once reminded me of two Mormon missionaries who had just lately called at our home, and in a very determined way insisted to my wife that she was not satisfied with her religion, her church, or her pastor. Then I was reminded of the great institution that they had succeeded in building up along these lines of procedure, and if they can succeed with the stuff that they have to offer the people why not we with the pure gospel of Jesus Christ? Yes, Lord, but where are my men for missionaries? "You don't need men, take the godly women that are ready and anxious for such work." I was blessed, was more than blessed. I went to my next prayermeeting (First Church, Portland) and told them of my heavenly vision, and at once I found I had a number of my very best women in the church who were ready to go and anxious to go. I became more enthused over the plan and felt that I had found the plan of God, for did I not have the leading of the Spirit, and now finding the willing workers was the providential leading. Again I knelt in prayer with a grateful heart, thanking Him for the Spirit and the providences and in my spirit of thanksgiving God stopped me and said, "I will show you one step more. You have the proof of the Spirit and the providences, it now remains to have the proof of the Word of God 'and immediately' He said that 'they were sent out two and two into the cities where he himself would come.' I said, 'It is enough, now I know the plan is yours, and I know it will succeed.'"

I hope the whole church catches the vision and ere long we will have a thousand missionaries at work in our home field.

I will write more in another article, showing how this plan will touch, bless, and build up every avenue of our church.

preachers; but experience and observation do not corroborate this claim. Our preachers must study. If they do not study we do not need to pass laws to eliminate them, they will be eliminated by the churches and their own failures. Our young people must get into our schools and take a thorough literary and theological training. A smattering of Bible and English helps some; but the gospel of holiness deserves a fully trained ministry. There are so many opportunities for education that a young man who claims to be called to preach either does not appreciate the glories and difficulties of his calling or else he is too indolent to make good if he does not get an education. We want trained men, college men, strong men educationally to preach the gospel in the Church of the Nazarene.

Young men, go to school. I was but timidly advised on this question when I commenced to preach at sixteen years of age, but with a few years of experience and some observation to draw from I say unhesitatingly that if your age and circumstances will at all permit it go to school. Begin at the bottom and lay a good foundation; go right on through to college graduation; take at least two or three years extra in theology, and then go out to the task of preaching full salvation in the power of the Spirit of God. Don't be afraid that you will backslide getting ready to be an effective preacher. You have but one life to live, make that life count. Education is by no means all the qualification required of a preacher, but you will be none too well prepared when you have this and all else that you can get. Your holiness is vain and your call to preach visionary if they will not hold good while you can get ready for the work to which you are to devote your life. You may allow some one to scare you away from your preparation now by telling you that the world is dying or that Jesus is coming and you must rush out to the battle without your armor on or your sword sharp; but men were dying during the thirty silent years of His preparation, during Moses' forty years in the desert school, and during Paul's three years in Arabia.

Hear me, young man, if you do not go to school and stay with it until you are prepared for your life's work, you may, please God, sit one day in the shade of old age and look back over your past; and when you do, remember my words, you will still wish you had gone to school and prepared for your life's work. The demand for an educated ministry will become more and more insistent as time goes on. You will not excel in the race for usefulness if you do not make the most thorough preparation.

Our preachers must have a clear vision of our calling. Ours is not the call to simply arouse a slumbering church to quickened life, as may justly be supposed to be the object of interdenominational holiness propaganda, but ours is a call to project the doctrine and experience of holiness into the arena of the religious world as an organized and permanent reality. There is more reason for the separate existence of the Church of the Nazarene than for that of almost any other denomination. Our distinction is based upon heart experience, as well as upon doctrinal differentiation. A man without this clear vision of our work and purpose will be but a poor Nazarene and a poorer Nazarene minister. No matter who and what there is in a city, there is room for a Church of the Nazarene there. We are not simply building up an institution, we are doing the very work now that we will be doing when we are better established as an institution.

Finally, we need preachers who have the Nazarene swing. We believe the gospel succeeds and no man will be worth anything to us who does not possess the ring of victory. Grouches, and pessimists, and cowards, and compromisers are of no use to us. Our ministers must be heroic, hopeful, and victorious. They must know the secret of bringing things to pass for God. They must "Go forth conquering and to conquer." The spirit of the Nazarenes is the spirit of overcoming. Souls are our goal; we must have souls. We want preachers, more preachers, better preachers; preachers who are sound in judgment, clean in their hearts, and in all the relations of their lives; educated preachers, well trained preachers, preachers with the Nazarene vision and the Nazarene swing. God raise us up a thousand new ones to meet our growing needs!

Tomorrow is the child of today, and yesterday was the father of this day. What we are springs from what we have been, and settles what we shall be.—ALBERT HURLSTON.

## The Kind of Preachers We Need

By JAMES B. CHAPMAN, D.D.

GOOD ministers from other denominations do not always make good in the Church of the Nazarene. Some whose hearts are with us in the great work of organized holiness, nevertheless, do well to continue in the churches where they are: they do not possess the rounded qualifications for the Nazarene work. They can't seem to get the swing of things. Our church needs preachers; but the type required is pretty well defined. Not defined in terms of pastoral theology, but defined in the examples of the kind that make good. This is no reflection on ministers in other denominations; there are plenty of Nazarene preachers who could not make good in the work that would be expected of them in the ministry of other churches. Some made good with us and decided that they could make good somewhere else; but after a trial they were glad to get back to us again.

Now, it is not possible to describe the kind of ministers we need by the use of a single term. Some have tried this, but their definition was not intelligible. To begin with I may say that those who think we need an eccentric ministry are evidently mistaken. Eccentric preachers have their place and we would not be without them. We must have our Elijahs, our John the Baptists, our Peter Cartwrights, and even our Lorenzo Dows. But we don't want too many of them. Their strength is in their characteristic differences. Too many of such would not only degrade the Christian ministry, but would make the eccentric the usual; and would thus destroy the chief strength of the individual endowment in question. Wesley, Knox, Calvin, Fletcher, these were not eccentrics; they were earnest men of the usual type; and their kind has always borne the brunt of the work and given the church a stability that made possible the work and success of the occasional erratic. In the near past more than one holiness preacher has ridden to success on nothing more valuable than his eccentricities.

But how many have been able to maintain the heights reached in this way? Some have become well known through their unusual ability for saying

extreme things; listeners frequently call this "Preaching it straight" and confuse this nonsense with "sober truth." But the effects of the words and works of the extremist are like the effects of alcohol upon the body. In each case there is a prodding up of functions to a state of abnormal excitement; this overwork must then be atoned for by an inevitable subnormality which in the end is positively harmful. We want men of sound judgment who will not bring our work and doctrine into disrepute by extreme and unreasonable statements and fanciful interpretations. A preacher may be sensible in the majority of matters and still be a poor representative of his high calling; for, "As dead flies cause the ointment of the apothecary to send forth a stinking savor so doth a little folly him that is of reputation for wisdom." A Nazarene preacher ought to use "Sound speech that cannot be condemned, that he that is of the contrary part may be ashamed; having no evil thing to say of you." A man who practices saying things that are extreme will soon be discovered; then his listeners will take what he says with allowance and he will have to overdraw to make them take it as strong as they should.

We need men in our ministry whose lives are clean beyond reproach. The careless preacher who takes chances is a menace to our movement. The man with stains on his past record can not fulfill our requirements. The money lover, the lady masher, the business derelict, the place seeker, the moral plastic has no place among us. We must have a ministry that is as transparent as plate glass. Men can not be trusted to preach holiness who do not find grace enough to live holy lives. We require our preachers to believe in the doctrine and to profess the experience of sanctification; they must also "Be sincere and without offence" in all manner of living.

We need an educated ministry. The preacher is a teacher as well as a prophet; he deals with the intellect as well as with the heart; he should, therefore, have a trained mind as well as a sanctified nature. It has at times been suggested that deep spirituality is the only qualification essential in our

## RISE ABOVE PETTINESS

Are you quick to take offense? Are you on the lookout for slights? Remember that a person who forms a habit of noticing petty things becomes little in character.

"When a woman complains of a slight or an insult truly refined people feel ashamed for her," says the *Philadelphia Bulletin*. If she has real dignity she will quietly ignore such treatment, instead of telling it abroad. It is possible for every one of us to have such a fine dignity and self-respect that an attempt to slight or insult us would be like firing a popgun at a lion.

One of those women who are forever thinking themselves aggrieved and mistreated came to Alice Palmer Freeman with her troubles. Miss Freeman listened, then said, "Why not rise above such things and let them go unnoticed? You will soon have nothing to notice."

"Miss Freeman," retorted Miss S—, "I wonder how ~~you~~ would like to be insulted."

Miss Freeman drew herself up with fine dignity and said, "Miss S—, there is no person living who could insult me."

Now, Alice Freeman was the distinguished president of Wellesley College—but you do not have to be a college president to possess the same self-respect. It is a matter of *character*, rather than position.

It is sometimes seen in people of lowly estate—just as it is lacking in many who have wealth and station. One of the best exhibitions I ever saw of it was in a shop girl. She was waiting upon a very disagreeable woman. The girl had patiently shown her box after box of lace, but the customer found fault with all of them.

"I know there must be others upon those shelves which you have not shown me," said the woman crossly.

"I have shown you all that we have in stock, madam," the girl answered quietly.

"I feel sure that you have what I want, only you are not willing to hunt for it," said the woman as she turned angrily away.

"How can you endure to be insulted like that?" asked an indignant customer who was waiting near by.

"Oh, I think they just don't know any better," she answered calmly.

Wasn't that a splendid illustration of the dignity that sheds insult like a bird's plumage sheds water? Hold yourself *above* rudeness and insult. It is a noble attitude to take.

These are words of good advice, children. Don't you know some girls and boys who would be fine, lovable characters if they were not always watching out for slights?

The writer remembers a little friend of her childhood who was a pleasant playmate until some other little visitor came. Then the good times were over. She began to look out for mistreatment, and most of the time had to be spent in getting her into a good humor.

One day a third little girl came, bringing her doll, and prepared to have a fine play. Something happened which the first child didn't like.

"I know your father is richer than mine," she said, "but you are no better than I am if he is."

Kathleen and I looked at each other in astonishment. I remembered that her father owned a really beautiful home, and that the family rode in a two-horse carriage. But neither of us had ever thought about these things when we were together. To me she was just another little girl in a gingham dress, who would be sure to enter heartily into any game we chose to play.

"Well," she said, "I don't know how rich your father is, nor how much money mine has. I never heard him say anything about it. And anyway, what's that got to do with our playing?"

I felt badly, for I loved both little girls. So I tried to smooth things over, and pretty soon we were busy with our dolls again. But, oh dear, my first little friend had her feelings sticking out all over, just waiting to be hurt.

"I am not going to play any more," she sud-

## THE HOME

Conducted by  
MRS. J. T. BENSON

denly answered. "You play together more than you do with me, and I am going to pack up my doll things and go home. I know my father failed in business, but I don't have to stand everything because of that."

"Well of all things," said Kathleen. "I don't know anything about your father but what you have told yourself and if I felt like you do I certainly would go straight home."

It was very distressing, and I did all I could by way of apology, pleading with the child to stay.

"You let her alone," said Kathleen; "we haven't done a thing to her. She just wants somebody to beg her—and if you do it will only make her worse."

There was a whole lot of wisdom in the practical Kathleen's words. Sensitive people want to be begged and apologized to. Are you always having people make apologies to you? Then take warning. It is a pretty good sign that you are one of the kind that requires smoothing over.

Friends may love you for some really fine traits you possess, but you are very trying if you are unduly sensitive. Nearly every family has some member of it of whom the others are afraid. They walk about this one, they tread lightly. "She is so easily offended," they say to one another. Are you that person in your family? Do they ever whisper behind your back or make signs which mean, "Sh! be careful. She is so sensitive."

If people of this kind only realized the half-contemptuous pity which others feel for their special form of weakness surely they would try to reform.

"Cousin M— is very dear, and will do anything for you after you have explained every little circumstance which she didn't understand," said a lady. "She would be horrified if any one called her a conceited person. But sensitiveness is really just a form of conceit. Why should sensitive people think that others always have them in mind?"

"Most of the time I am not even thinking of Cousin M— when she imagines that I am acting queerly toward her. Yes, she is a good woman, but it is such a relief to have some one around to whom you don't always have to be explaining things."

Children should never be encouraged in any of these things of which we have been speaking. Where did my little friend get her ideas about wealth, and that it made a difference in people? She must have heard her parents discuss these things. She was too young to have had such ideas herself, and what a pitiful view of life they were putting into her childish mind! They could just as easily have said, "Father has lost his money in business, but money is the smallest thing we could lose. Truth, uprightness, refinement, and true courtesy, these are real things which no one can take away from us. As long as we have these virtues we have the respect and friendship of all good people." Children whose parents talk to them like that get a large view of life. It puts courage into their hearts and gives them high aims.

Alice Palmer Freeman advised her friend to rise above slights and insults. Paul tells us of a still more excellent way. We are to seek for that love of God in our hearts which thinketh no evil and is not easily provoked.

## WHEN GRANDPA WAS A BOY

Grandpa Brown had been telling Lawrence stories about his boyhood. Lawrence drew a long sigh, and declared he would rather live as grandpa used to than as boys do now. He just wished he could try it anyway. For one thing it would be such fun to go to the big woods berrying, and stay all day, as grandpa used to do.

"Very well, we'll try it for a week, if mamma is willing. As far as possible, you may live as boys did sixty years ago."

Lawrence was off like a shot, and soon came bounding out to the back porch again. "Mamma says I can do whatever you say. Can we go blackberrying tomorrow?"

"Yes."

"Hurrah! It will be great fun!" shouted Lawrence, throwing up his cap.

When grandpa called him at five o'clock the next morning the little boy had hard work to rub his sleepy eyes open, but the magic word "blackberrying" finally chased the dreamland thoughts from his head, and he sprang out of bed to find, instead of the white linen suit of the day before, a dark blouse and overalls, and a pair of coarse shoes.

He was soon downstairs and found grandpa waiting in the breakfast room. A shade of surprise passed over Lawrence's face when he saw that the fruit and his favorite cereal were missing. Hannah brought him brown bread and milk, with a baked potato. He ate bravely, and as much as he could, trying not to show his disappointment.

At the end of the ten-mile ride to the blackberry woods Lawrence was glad to get out of the wagon and into the cool shade of the woods.

"My, but I'm hungry, grandpa! Shall we eat our lunch now?"

"Wait until we have some berries to go with it," answered grandpa, handing him a small tin pail.

It wasn't so easy to pick berries as Lawrence had thought. The briars scratched his hands; several times the tangled vines tripped him, and he lost some of the contents of the pail; it was hot, and the mosquitoes were troublesome. His pail was only half filled when grandpa was ready for lunch, but he was quite willing to stop. Of course the lunch basket would contain plenty of goodies—cakes, sandwiches, and cookies, such as mamma always carried to picnics. Ah, no, only bread and butter, and a package of sugar!

It was a very tired, sun-burned, scratched, mosquito-bitten, hungry little fellow who climbed out of the wagon at his father's door at sundown. How good the supper table looked! He could hardly wait. And Aunt Anna and Uncle Fred were there, too!

Never before did Lawrence wash and comb so quickly, but as he was hurrying into the dining room grandpa said gently, "I always had to wait when there was company to tea. Hannah will set your place when the others have finished."

But that was not the hardest part of it. No, the hardest thing was that no ice cream was saved for the second table, for grandpa never had ice cream when he was a boy.

After supper Lawrence was listening to Uncle Fred telling such an interesting story about a rowing contest which he won when grandpa said, "Bedtime, my boy."

"Why, grandpa, it's only eight o'clock!"

"Eight o'clock was my bedtime when I was your age, Lawrence."

And so Lawrence went upstairs. At the top he called back, "Why, my room is all dark!"

"We youngsters always went to bed in the dark," replied grandpa.

Later mamma slipped in for a goodnight talk. "How has my little boy enjoyed the day?" she asked, "and what are his plans for tomorrow? I suppose there are many good times before the week is out."

Then Lawrence pulled his mother's head down close and whispered, "I don't want to try it any longer, mamma. I think grandpa had a pretty hard time when he was a boy. I'd rather live the way boys do now."—JOSEPHINE E. TOAL, in *Sunday School Times*.



# Thirty-Seven Outgoing Missionaries

Sailing in October, 1920

Eight for China, Two for the West Indies, Two for India, Four for Japan Shown Here  
Eighteen Others Were Shown Last Week

## Thirty Thousand Dollars Needed

What will be YOUR PART in PRAYER and in FINANCIAL SACRIFICE?



REV. F. C. SUTHER-  
LAND



MRS. F. C. SUTHER-  
LAND



REV. H. A. WIESE



MRS. H. A. WIESE



DR. R. G. FITZ



MRS. R. G. FITZ

### THESE EIGHT

In the HERALD OF HOLINESS last week we stated that thirty-five new missionaries were to be sent forth to different fields in October. But within the past week arrangements have been made for two others to sail in October—Rev. Prescott Beals and Miss Bessie Littlejohn, both for India.

Now we want the faces and names of these outgoing missionaries to become so familiar to you, even though you may never have met them, that you can bring them before the Lord in prayer in a very definite way.

They need our prayers. It is not to be supposed that the Adversary will be slack at doing everything in his power to prevent the going forth of these real belligerents. So we must pre-



REV. AND MRS. PAUL J. GOODWIN

### FOR CHINA

vail in prayer for them that the Mightier One will surely lead them forth—and to victory.

Remember, too, that for their equipment and transportation Thirty Thousand Dollars is required. A part of this is needed right now—all of it within the next ninety days.

So please learn God's will for you in the matter and act promptly.

Write us that you will join us in prayer that the whole amount needed may be secured.

If possible to make a special contribution, send it to E. G. Anderson, 2109 Troost avenue, Kansas City, Mo.



REV. F. B. JANZEN



MRS. F. B. JANZEN



MISS LOUISE I. ROBINSON



REV. G. W. SIEFARTH



MRS. G. W. SIEFARTH

### THESE THREE FOR AFRICA

### FOR THE WEST INDIES



REV. P. BEALS



MISS B. LITTLEJOHN



REV. C. H. WIMAN



MRS. C. H. WIMAN

Mrs. Spencer's  
Photograph  
Was Not  
Received



REV. S. E. SPENCER

### FOR INDIA

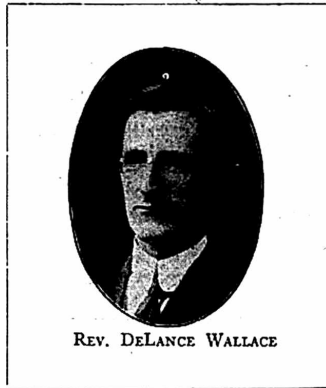
### THESE FOUR FOR JAPAN

## Rev. and Mrs. DeLance Wallace

It will be interesting to our entire HERALD of HOLINESS family to know somewhat more intimately the devoted life of our business manager and his wife, Rev. Elsie M. Wallace.

While you have come to know somewhat of the superior business accomplishments of Brother Wallace through his years of active service on the Northwest District, on the Board of Publication, and at the General As-

sembly, you have known little of his work outside the church.



REV. DELANCE WALLACE

sembly, you have known little of his work outside the church.

Brother Wallace is a valuable man to us because of his high standing in business circles.

I was with him one day during our Assembly at Walla Walla when he received his mail and he permitted me to read the following letter from the mayor of one of our largest cities.

My Dear Wallace:

I want to secure the services of a capable, conscientious man to make a salary and service survey of all the departments of the city government, and I believe you are the man.

I know it may break into your plans somewhat to consider the matter carefully and advise me upon what terms your services can be secured.

I want to be fair, in fact liberal, as to the compensation, because I know that you will do the right thing by the city, and your knowledge of conditions here makes you the logical man for the job. I don't want a refusal. I want your services and your terms.

Kindly advise me at your earliest convenience.

Respectfully yours,  
Mayor.

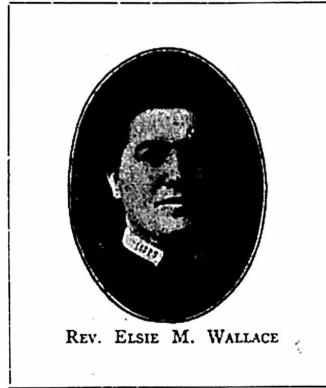
No man could have a better commendation nor a more flattering approval of ability and faithfulness than this.

Brother Wallace has been employed for years as state accountant, where his services have always been in demand, and yet, he has preserved a wonderful devotion to the work of the church. He has never neglected his work, and his keen love for the service of the church has never waned.

His ability is recognized by all our cities in the Northwest, and several mayors are still insistent upon having his services at a salary which would be, to many, a temptation too enticing to be refused.

God is giving us the very best of talent, and we have Brother Wallace only because of his perfect consecration to God and love for His cause.

The mayor wants Brother Wallace because of his efficiency, and because he can not be bought by designing men. We have him only because he loves the cause of God more than he loves gold.



REV. ELSIE M. WALLACE

Able leadership means success and gives us a prestige which is necessary in establishing our Publishing Interests.

Thank God for our business manager! In his case it is easy for us to fulfill the Scripture, "Know them which labor among you, and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake."

Sister Wallace has had remarkable success as a preacher and soul winner for twenty-one years.

Twenty-one years ago she began her work in the Pentecostal mission in Spokane, which she organized into the first Nazarene church in the Northwest, and where she gained a nationwide reputation in our denomination. Sister Wallace was there the instrument in the salvation of two prominent men in our ranks, Rev. J. T. Little, and J. F. Sanders.

After eight years in Spokane she became the pastor of the church in Seattle, where she served four years, and built the church.

While Brother Wallace was District Superintendent, he and Sister Wallace launched a revival campaign in Walla Walla, which developed into an excellent church of two hundred members. Sister Wallace has been their pastor for nine years, and resigned this year to join her husband in Kansas City.

Brother and Sister Wallace are recognized as the founders of the Church of the Nazarene on this District, and have been throughout active, devoted, successful leaders. They love the church and are giving their lives for it.

Our love and prayers shall follow them to their new location, where they will no doubt continue to do great things for God.

By Order of the Northwest District Assembly,

A. M. Bowes, Secretary.

## IDAHO-OREGON DISTRICT ASSEMBLY

Each year has shown progress on this District, and this year was no exception to the rule. All through, the Assembly was fraught with enthusiasm and determination to push the work with increased vigor.

In the home field there has been progress. The report on the state of the church showed an increase in membership of 9 per cent. New works have been opened up, and new fields occupied.

The interest in Foreign Missions has risen. This District has taken over the support and equipment of another missionary, and has furnished through the college several more candidates for the field, who are now under appointment. One of the characteristics of the Assembly was the intense interest in Foreign Missions. This was enhanced by not only the number of prospective missionaries from our own company but also by the presence of visiting missionaries from the other northwest Districts. Two services were given over to this phase of the work.

The educational department of the work was limited to one special feature and that was the medical training course. This year has materialized in a small way the hopes of previous years, and the sanitarium is now already in operation. At the anniversary Dr. Mangum with his nurses and co-workers told something about what had been done during the last six months since this line of work had been taken up.

Rev. N. B. Herrell was again elected as Superintendent of the District, and appreciation was expressed of his work during the last year.

The Lord has been gracious to us in sending preachers this way, and when the appointments were read there was scarcely a place to be supplied.

The outlook for the new year is good, and already workers have gone to open up new places in the home field, and the churches are calling for representatives to help push the foreign missionary interests.

REPORTER.

## DISTRICT CONVENTION

The San Antonio District Ministerial and Missionary Convention, which convened in Ballinger, Texas, was a glorious success, not because of great numbers but because of the presence of the Lord. There were present, however, several ministers and a returned missionary from Japan.

The excellent papers which were read and the speakers were wide awake on the subject of worldwide missions, and gave intelligent information relative to the evangelization of the uttermost parts of the earth, as a result the convention adopted the following resolution:

*Be it resolved*, Inasmuch as there are two hundred thousand Mexicans in the San Antonio District, and as our church has the opportunity of giving these precious souls the gospel, in fact, their souls' redemption should be the cry of every loyal Nazarene. Therefore, we, your committee, recommend that this convention request the District board to appeal to the Sunday schools, asking each school to raise five dollars per month for the support of a missionary. Said missionary to be stationed in the city of San Antonio and devote his time to the salvation of these precious souls for whom Christ died.

Our Ballinger church gladly responded to this call, not only this but she gave more than her apportionment for Home Missions. The faithful Superintendent, Rev. W. F. Rutherford plans to establish several new churches within the coming months.

In connection with missions there were fruitful evangelistic services. The night messages were of the old-time type, consequently seekers at our altars, some praying through to victory. Praise God. It is the opinion of the pastor and his people that the meeting should continue this week. We have decided to stay and do the preaching.

We extend an invitation to all to attend the next convention. God bless our great southern people. We have the vision. Let us go forward obeying the voice of Him who hath called us.

LULA A. WILLIAMS,  
Convention Reporter.

## NORTHWEST DISTRICT ASSEMBLY

Another most wonderful and God honored Assembly has become a part of the history of the Northwest District. The good people of Walla Walla, under the efficient leadership of their beloved pastor, Mrs. DeLance Wallace, had planned for great things and were in the full swing of a gracious revival with Evangelist I. C. Martin when the Assembly time arrived. To the warm glow of this mighty outpouring of God's Spirit they welcomed the pastors and delegates of the great Northwest. From eastern Washington and Oregon, and western Idaho they came, a band of loyal Nazarenes, anxious, expectant, unflinching in faith, willing to sacrifice but determined to see the cause advance.

A beautiful communion service, conducted by our presiding officer, in which we felt the very presence of the Lord himself, announced the opening of the Assembly. Its sacred influence melted our hearts together in one great unit of love and devotion, and from the first call to business on Wednesday morning to the last action of Saturday evening we were all so very conscious of the divine presence. Every item of business was taken care of in that beautiful harmony which becometh the saints of God.

With clear, ringing notes of victory, the pastors reported the year's work. Financially, numerically, and spiritually the District has advanced. The missionary offerings, which amounted to nearly eight thousand dollars, exceeded the giving of last year by more than a thousand dollars. Good revivals were reported from most of the churches. The election for District Superintendent unanimously favored Brother J. B. Bringedal of Portland, Ore. Upon this choice God has wonderfully placed His approval, and we are looking forward to great accomplishments with this precious man in the lead.

A number of decided changes have taken place on the District. We very reluctantly bid farewell to Brother and Sister DeLance Wallace as well as Brother A. M. Bowes, all of whom have rendered such faithful services, but heartily welcome Brother U. E. Harding and Brother Will H. Nerry, who have come to help push the battle in this northwest country.

The usual anniversaries were held with unusual interest and earnestness. The great work of our Publishing House was presented by Brother DeLance Wallace. Dr. H. O. Wiley, with a band of students from Nampa, Idaho, told of the accomplishments and future plans of our Northwest Nazarene College. Rev. L. Milton Williams delivered a stirring address on Home Missions, after which \$5,000 was pledged for progressive evangelism on this District. Seven outgoing missionaries were in attendance, Miss Louise Robinson, Miss Bessie Littlejohn, Prescott Beals, Rev. and Mrs. F. Arthur Anderson, Rev. and Mrs. F. E. Blackman, all of the Northwest. The missionary rally of Sunday will long be remembered. Miss Myrtle Mangum, of eastern India, gave the principal address. Her plea for Foreign Missions was

## Brother Bud's Good Samaritan Fund



To whom it may concern and to them who are concerned and to all who will become concerned later on: We greet you this week out of a heart that to the best of our ability to understand its workings is clean and well oiled and in fine working condition.

When a man can hear correctly spiritually and see scripturally and understand intelligently he is then in a good condition to grow in grace and in the knowledge of the Lord Jesus Christ. You will remember that upon one occasion St. Paul said, "I thank my God upon every remembrance of you," and at the time he was writing to those dear saints he felt that they were so endowed with heavenly power and grace and glory that they were then in a good condition to grow in grace. The very fact of growing in grace proves that we have grace in order to grow in grace, and the apostle nowhere hints at the thought they had so little grace that he wanted them to have a little more, but that they had so much grace that he wanted them to have a greater quantity and it possible a richer quality. Not that you can improve on grace, but often the vessel that we keep our grace in is not as clean a vessel as we ought to have until it seems to sort of taint the grace until it seems somewhat lacking at that point.

Grace in a sense is like the new birth. No amount of grace that a man may receive after the new birth improves the new birth, because the new birth is a perfect spiritual birth, but often Christians keep their justifying grace in an unsanctified vessel and they have trouble with their heart life and imagine that something is wrong with their experience. When there could be nothing wrong with the Christian experience the trouble is in the unsanctified heart. And when the heart is made clean and pure and holy, then the justifying grace that we got in the new birth will keep so

beautiful and sweet that we will have a heaven to go to heaven in. For as beautiful as that is and while it is true yet many people have had to fight many harder battles in their sanctified life than in their justified life. The reader must remember that the Israelites fought men about their size on their journey from Egypt to Canaan, but when they reached the Canaan land they had to fight giants that I have no idea of their size, but I would judge they were eight and ten feet tall, but they were not in the way of a man that was fighting a battle that was ordered and directed by the Lord. In proof of that think of little David, who went out with a few pebbles in a little shepherd's bag and a hand sling, and with one round of ammunition laid out the mightiest giant that is described in all the Old Testament history. And you will remember that the boy came back with four rounds of ammunition left over and a giant's head on his shoulder. Therefore big things and hard things and difficult things are not in the way of a Spirit-filled man, and even while he wades through difficulties and impossibilities from a human standpoint, yet with the "peace of God that passeth understanding" in his heart the reader can understand that this man has a heaven to go to heaven in. For there are no victories without battles, and no battles without fight. The very fact of a victory carries with it that an awful struggle has preceded it, that at times you can almost smell the brimstone and the hot breath of hell in your face. Then, beloved, look up and rejoice, for you are fighting a battle that will tell for God and humanity for the next thousand years. So let no child of God waver here, and look down his nose and sort of round off the corners, because your testimony has had a clear ring, and you have been snubbed or ostracized by some holiness rejecter. Lift up your heads and shout the victory in the teeth of the Devil, for your redemption draweth nigh, and the battles will not be long, for we will not be here many more years where the Devil can throw mud on us and tantalize us, but bless God, we will join the white-robed army of the blood-washed saints and go to the marriage supper of the Lamb. Amen!

In perfect love,

BUD ROBINSON.

## Nazarene Y. P. Societies

Conducted by DONNELL J. SMITH

### MORE THAN AN IDEAL

A materialistic world is given to make light of the value of an ideal. Upon its three postulates, matter, law, and force it would build a universe; with these three postulates it would evolve man. However, materialism has ever broken down in a crisis, be it a crisis in the affairs of a nation or the life of an individual. Notwithstanding all else that entered into the prosecution of the late war, the power of an ideal was most clearly and forcibly demonstrated. If Christianity did no more than give to mankind its ideal of a perfect man it would render a service beyond our ability to evaluate. What could mean more to man blinded and deadened, depraved, and corrupted by sin than an opportunity to behold the man Christ Jesus! Efforts toward moral purity and social uplift prevail in direct proportion to the prevalence of this ideal. Without this ideal gross darkness engulfs man and nations, and where the vision grows dim even honest believers fall away, run to excesses, and take up with unholy practices that all but efface the image of the new man which after God was created in them in righteousness and true holiness.

But the gospel of Jesus Christ is more than an ideal—it is even more than the revelation of God and the face of Jesus Christ—it is a dynamic that lays hold with transforming power upon men and women. As an ideal it may be revered by its enemies, but as a dynamic it can only be feared and hated.

This great truth finds no more graphic illustration than in the life of St. Paul. In his letter to the Philippians, writing while awaiting his sentence to death, he calls to mind how when a young man he was laid hold upon by Christ Jesus (Phil. 3:12-15, R. V.). Paul was born about the same time that Jesus was, so that James Stalker has said, "When the boy Jesus was playing in the streets of Nazareth the boy Paul was playing in the streets of his native city, away on the other side of the ridge of Lebanon. They seemed likely to have totally diverse careers. Yet by the mysterious arrangement of Providence these two lives, like streams flowing from opposite watersheds, were one day as river and tributary to mingle together." The mingling of river and tributary occurred on the road to Damascus, but as Paul meditates upon it in the jail at Rome he beholds his conversion and life in an entirely different light from what mere theology would declare. Justification, adoption, and sanctification, doctrines which are developed in the writings of Paul, as in those of no other New Testament writer, are wholly forgotten. Rather he sees himself in the early dawn of his splendid manhood, aligned with such men and parties that had it within their power to open to him every avenue of advance, his own ambitions and purposes of heart steeled against any reverse. Heading a commission, the most important that had yet been committed to him, when he was apprehended—laid hold upon, not by those against whom his heart was "breathing out threatenings and slaughter," but by that One whom they worshiped and whom he deemed an impostor—Jesus Christ. Swiftly his mind traverses the momentous events of his life, his journeyings, his perils, his appearances before kings and slaves, before the great and the small, the mighty and the weak in behalf of the gospel. In all he sees but one thing—that He who laid hold upon him on the road to Damascus, diverting the course of his life, as a mountain range diverts the course of a river, had from that day ordered the course of his life. Furthermore, the glory of the vision that he beheld on the road to Damascus had never dimmed. As his body checks his mind in its flights of memory, and he becomes conscious of his present state, he cries out, "Brethren, one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ, Jesus."

irresistible; the message moved the great audience to tears, and before the service closed \$12,000 was pledged as the mark for our District's giving next year.

The evangelistic services continued with increasing interest and power through the entire time. Each night the altar was lined with seekers. Eternity alone will reveal all that was done. The mighty messages of Brother Martin and the one from Dr. J. W. Goodwin will linger with us for years to come. No Assembly has been entertained with more consideration and true hospitality than this and we return to the work of the new year with clearer vision and stronger faith, to advance the cause of true holiness beyond all previous attainments.

WEAVER W. HESS, Reporter.

## HOME MISSION CAMPAIGNING IN THE SOUTHEAST

Our Home Mission party, composed of the writer and his wife, Mrs. Johnny Jernigan, assisted by Prof. J. W. Lowman, chorister and soloist, and Mrs. Mable Lowman, pianist; Miss Johnny Jernigan, director of orchestra and violinist; Miss Margaret Jernigan, cello; Paul Jernigan, trombone, and Mrs. Mattie Miller, Young People and Children's services, have just closed a very successful campaign at Donaldsonville, Ga., where there was about one hundred professions and a fine class of twenty united with the church. This meeting had been planned since early in the Assembly year, and was arranged for by the pastor, Rev. D. M. Coulson, who always does things right.

Our party was royally entertained by the good people of the town, and the attendance was fine from the very start, and as the interest increased the crowds grew larger until the large gospel tent would not hold more than half the people. The finances came easy. The music was the drawing card of the campaign, the orchestra was composed of three violins, one cello, cornet, trombone, and saxophone. Professor Lowman was at his best as song leader and soloist.

We are at this writing in the beginning of a campaign in the city of Birmingham, Ala., a city of 200,000 people and a Nazarene church of eight members and not a place of worship. Rev. W. P. Colvin, pastor, has been making a desperate fight for existence, and has done good work. Rev. H. H. Hooker, District Superintendent, was on the grounds putting up the big tent, but went on to his work. The tent is in the 700 block on Third avenue, and we will continue until July 11.

The rains poured the first few days, but cleared away for a fine opening service Sunday night, June 20. We covet your prayers for Birmingham, and if you have friends in this city write them about the revival.

Our next point will be Meridian, Miss. We will plant some centers of fire in this southeast land where Nazarene churches are scarce.

Jernigan Home Mission party,

C. B. JERNIGAN.

## THE SOUTHERN EDUCATIONAL DISTRICT

By JAMES B. CHAPMAN,

President of the General Board of Education

For the information of our people, I think I should say that the matter of uniting our two Texas schools has not yet been carried into effect and that it seemed best to continue operations at both Peniel and Hamlin for the coming year. Accordingly, both places are arranging to open their regular sessions in September. Since the union question was submitted to the vote of the churches of the three Texas and the New Mexico Districts, no action has been taken by the general board and no permanent locations have been agreed upon. The matter is still pending, so far as the General Board of Education is concerned.

According to a classification of the schools of the Southern District agreed upon by the General Board of Education at previous meetings, Peniel is the college for the District; each of the other three schools of the District rating as academies or junior colleges.

This classification has not been interfered with and the schools will operate according to this classification the coming year. Detailed announcement of plans will be made by the managers of the Texas schools within a very short time.

The maintenance of a college in the southern District is a matter of very great importance to the interests of our church everywhere and it is the purpose of the General Board of Education to give all the encouragement possible to the brethren who are undertaking this service for our cause.

### AMONG THE CHURCHES

#### LAWRENCE, KAS.

—The Eastern Kansas group meeting was held at Lawrence, Kas., June 17-20. In many ways it was a great time. The annual campmeeting was in session at that time and closed with the group meeting. Evangelist E. E. Curtis preached each night with great power. Brother Agnew was with us one day, preaching once and speaking on Church Extension, also Rev. Charles R. Dick, pastor of our church at Buffalo, Kas., was with us during the entire meeting, proving a blessing to all; also Brother Russell from Kansas City. The pastor, Brother Dunlap, was taken suddenly sick during the meeting and was unable to be in attendance. The next group meeting will be at Ottawa, Kas., August 12th to 15th.—Ira F. Stevens, Superintendent of Group.

#### LITTLE ROCK, ARK.

—The regular monthly meeting of the church board, under the pastorate of Rev. B. H. Haynie, was held this week and the prospects for a blessed and busy season in the work of the Lord are very promising. Brother Haynie has just come to us from Oklahoma. An increased zeal and growing interest are manifested and his intense earnestness and godly life and influence are felt throughout the church. As a result of prayer and deliberation and the desire for souls it was determined to begin a revival at once and it was voted to begin June 20th and continue for a month.—E. E. Tuggle, Secretary.

#### AKRON, OHIO

—We have just completed a most successful Young People's convention with Miss Alpha Cochran, of Olivet, Ill. Miss Cochran is a speaker of unusual ability and her messages made a strong appeal to the young life of our church and community. Thirty-four seekers bowed at the altar and the meeting made possible the organization of a splendid Young People's Society.—H. B. Macrory, Pastor.

#### SAN FRANCISCO, CALIF.

—Through the goodness of God we have again been visited with an outpouring of the Holy Spirit. Rev. Earle F. Wilde, of the Wilde-Knight quartet, evangelists, labored earnestly and loyally in our midst for nearly four weeks. It would be difficult to more than indicate the salient features of the campaign. It began in the power and demonstration of the Holy Spirit and, blessed be God, was finished with the hand of God distinctly upon us! Fighting sin in its very stronghold, opposition could well be expected, and in this we were not disappointed. The Devil was aroused. The preaching of Brother Wilde was clear-cut, forceful, and unctuous. Men, women, and young people were moved and the result was a blessed harvest. The singing of Brother Wilde and the other members of the quartet was soul-stirring. How our hearts leaped within us as the old gospel truths came fresh from the lips of these singers! During the campaign about one hundred were at the altar. Fifteen have indicated their desire to unite with the local church, with a fine class to follow. We had splendid congregations. Finances came easily and in addition more than \$1,000 was raised in cash and pledges for a gospel auto truck. A missionary rally was held on Monday night following the close of the meetings, at which time Brother Wilde preached his published sermon, "Isms on Trial." The offering raised for the new church in the Transvaal amounted to \$78.80. This concludes our second year in San Francisco. God has been pleased to make them fruitful years, adding His blessing in a manifold way. Salvation has flowed like a river that failed not; our membership has practically doubled; our Young People's work and also the Sunday school has gone forward by leaps and bounds. We feel that we are in a fair way to undertake greater things than ever for God. Brethren, pray for us.—Donnell J. Smith, Pastor.

#### INDIANAPOLIS, IND., WEST SIDE CHURCH

—In our efforts to reach the people of Indianapolis with the gospel of Jesus Christ and erect a place of worship we regret to say we have neglected to report our work through our much loved church paper. However, if our error will be overlooked this time we will try and not be so ungrateful again and will take advantage of the courtesy extended

### ANNOUNCEMENT

The General Board of Mutual Benefit wishes to announce that, at a meeting held June 23d, after much investigation of all the issues involved and deliberate consideration of present and future interests of both the membership of the societies and the whole church, it was decided to incorporate the mutual benefit societies under the Missouri statutes in harmony with other general boards of the church.

Following this decision, Rev. A. H. Kauffman, who has been secretary-treasurer from the beginning of this work, submitted his resignation inasmuch as he felt he could not change his residence to another state. He agreed to continue the office work until September. The vacancy was filled by electing Rev. E. J. Fleming as secretary-treasurer.

The board authorized Brother Fleming to formulate for its approval a permanent basis for the operation of these societies and he entered immediately upon the work. Until further notice the office will remain at 333 Mount Vernon avenue, Grand Rapids, Mich.

(Signed) F. M. MESSENGER,  
President.

DAVID ANDERSON,  
First Vice-President.  
C. E. WEST,  
Second Vice-President.

by the HERALD of HOLINESS. We are glad to report that following a good revival service with R. W. Chatfield, and a five days' convention with General Superintendent J. W. Goodwin and the Aeolian Quartet, we dedicated our new brick veneer church. Visitors were here from near and far. The seating space was taken by 2 p. m. and by 2:30 people were not able to secure admission. The final indebtedness of \$5,000 was fully subscribed. Since then we have been pressing the battle for lost souls with a renewed vigor. Recently Sister Carrie Sloan sacrificed the work on her District to come to us for a week's meeting, preceding the big evangelistic campaign. She preached with unction and the anointing of the Holy Spirit was upon her. Between thirty and forty prayed through to victory. The altar services were marked with the definiteness with which the seekers prayed through. Following this we entered into the great evangelistic campaign in Tomlinson hall, conducted by the four churches of Indianapolis and Flackville, with fine results. Our church is working in the unity of the Spirit and God is blessing and supplying our every need. We are looking forward to a great revival in August, just preceding our Assembly, and we request the prayers of all God's people that this end of Indianapolis will be stirred for God and that men and women will pray through in the old-time way. We are ascribing to God all the praise and glory for His favors to us.—Amos C. Griffin, Reporter.

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*A school whose graduates have made a reputation which puts them in demand the world over.*

H. C. MORRISON, D.D., President

For catalog and particulars, address Dr. John Paul, Vice-President, Wilmore, Ky.

#### LAWTON, OKLA.

—Just closed a three weeks' revival here with Brother H. P. Huffman and Brother Woolen and wife as helpers. God was here in power and many found Him precious to their souls. Much good was accomplished. Holiness was established in the old Bible way and saints uplifted and encouraged. This is a wicked place and there is much false doctrine promulgated, and eternity alone will tell the good the meeting has done. Several new subscriptions were secured for the HERALD of HOLINESS.—Charlie Moore, Reporter.

#### CARL JUNCTION, MO.

—Rev. W. I. Deboard, Mrs. Mason, and myself have just closed a good meeting here with souls in the fountain. A new church was organized with twelve good members. Rev. E. E. Miller, a fine man and a good preacher, united with our church and has accepted the pastorate of the new church. We opened fire on the Enemy last night at Neosho and there are fine prospects for a good meeting. We go to Houston, Mo., for our next meeting. Let the readers of the HERALD of HOLINESS pray for us in this needy field.—W. T. Mason, Evangelist.

#### HENRYETTA, OKLA.

—The 10th of June we set the tent in this city for a battle against the Devil, and up to this date we have the victory. God has given us twenty-six souls and we have over two Sundays yet to work for Him. Brother M. G. Jobe, the pastor here, and his people are on fire and have a burden for the lost. Well, glory hallelujah, we will declare war against hell and fight until heaven rejoices and hell mourns. Every step of the way grows brighter. Let us boost the best paper (HERALD of HOLINESS) on earth.—Rev. Lum Jones, Evangelist.

#### BERNIE, MO.

—We have just closed a revival here in which God gave us signal victory. About seventy souls prayed through in the old-fashioned way and a Church of the Nazarene organized with twenty-six members and others to follow. Rev. W. A. Menneke, pastor of the Methodist church at this place, was turned out for preaching holiness and immediately started a revival in an old garage. Later a big gospel tent was secured and the writer and other workers called and the battle continued. During this meeting we had as collaborators Rev. Pritchett, of Malden, Rev. Cox, of Dexter, Rev. Dodson, of Des Arc, Sister Graham and Sister Hickman and many other good workers. Rev. Menneke and family were among the first to come into the church. The Church of the Nazarene is always glad to receive preachers who have been turned out for preaching holiness. The harvest is now ripe and the world around us is calling for more light and for the Church of the Nazarene. We want them to have it, so let us every one get into the harness and do our best.—J. W. Roach and Wife, Evangelists.

#### CAMAS, WASH.

—Our pastor, Rev. Frazier, has closed his pastoral labors among us and preached his farewell sermon Sunday evening, June 13th. The message was a timely one and the presence of the Holy Spirit felt in our midst. An offering of \$36.05 was given Brother Frazier and our prayers and good wishes go with him.—Mrs. A. G. Weidman, Reporter.

#### PORTLAND, IND.

—Rev. B. A. Fleming, pastor of the Bluffton church, and his coworkers, Misses Harriet Gaunt and Grace Unger, also of Bluffton, under the leadership of the Holy Ghost, are conducting an old-fashioned revival under a tent at this place. The Lord has marvelously helped us and although our crowds have not been large, our meetings have been Spirit-filled and blessed. The Lord is giving us souls for our hire and we are looking forward to a great sweeping victory and the ingathering of many precious ones who are out of the ark of safety. The Lord willing, our meeting will run over the Fourth of July and perhaps longer. This place is a new field and we are putting forth every effort to make things move for God. We ask the prayers of those who know the worth of prayer that we may see souls saved and sanctified and a new work started in this place.—Grace Unger.

#### SANTA ANA, CALIF.

—This has been a good year in the local church. God has given us a goodly number of souls, saved or sanctified, and twenty-six have come into membership with us. Several letters have been granted and one has gone to be with Jesus, but it still leaves us with a substantial increase in membership, for which we thank God and take courage. It has also been a year of money-raising and debt-paying. The entire debt on the church and parsonage, with the accrued interest, has been paid off. We burned the mortgage and sang the doxology some time ago.

Thank God. My people have given me a unanimous call for another year and have added to the call by making it possible for the pastor to have a much needed Ford. Over half the price of the car was paid by the people. The glory of God was on the people in our last services.—L. H. Humphrey, Pastor.

**DES ARC, ARK.**

—We are in our second week of a big tent campaign here. A break came Saturday night when seven prayed through to victory. We have had large crowds, much conviction, and the town has been stirred. Fourteen souls have been blessed to date, one strong Methodist has been reclaimed, and there is a Church of the Nazarene in sight. Will close the meeting when we get through.—Elgin Spencer Evangelistic Party.

**UPLAND, CALIF.**

—Because of the illness of Mrs. Beebe, our pastor, Rev. Beebe, resigned his pastorate after having been with us only one year. He with his daughter Carol will enter the evangelistic field of work and have already made arrangements to begin meetings in Kansas immediately after our Assembly. A surprise farewell reception was tendered Brother Beebe last Thursday evening and a generous love offering given him, expressing our appreciation of his labors among us. It is our earnest prayer that many will find Jesus through their efforts and that Sister Beebe may be soon restored to her usual health, that she may again resume her work for the Lord.—Mrs. James Merchant, Church Reporter.

**FI, SCOTT, KAS.**

—We began a revival here last Sunday. The Holy Ghost is at work and three have thus far knelt at the altar, one was a happy finder. We expect to bombard the Devil's fort until he runs up the white flag. We covet your prayers.—Rev. L. A. Windsor, Evangelist.

**DECATUR, ILL.**

—We are certainly having great times in old First Church. Since last September our congregations have grown from about twenty to a full house; our Sunday school has increased from thirty-five to one hundred and ninety; our membership has increased forty; and we have had three hundred seekers at the altar. Our salary has been raised twice and \$1,600 has been given in cash and pledges for Olivet University. We have paid all our benevolences in full and we have had one evangelistic crew with us and paid them \$400. The church has also been repaired and painted at a cost of \$500. We have at least forty young people who have a definite Christian experience. Last Sunday was a red-letter day for us. Our groceryman and his wife, who were Hard-shell Baptists and much opposed to our shouting, have been attending our church. We kept the shouting up until the walls fell and they both fell at the altar and prayed through at the morning service and were sanctified in the evening. There were eight in all at the altar for pardon and purity last Sunday. I am praising the Lord because we are finding it easy to get folks sanctified after they are saved. It pays to preach holiness in a way that will cause them to feel their need of it to get to heaven. We expect to move on and shout the victory until Jesus comes.—Rev. L. G. Milby, Pastor.

**SAN ANTONIO, TEXAS.**

—The sound of the steady tramping of the multitudes of earth's lost on their way to a devil's hell keeps our heart so stirred that we can hardly find time to rest as much as our body requires. A few weeks ago the Lord laid on our heart the burden of the lost of this wicked city of 160,000 souls and, after prayer and waiting on Him, He opened the way to get the gospel message to thousands of judgment-bound travelers. At the close of a Sunday

**Special Notice**

*To the pastors and evangelists of the Church of the Nazarene.*

*To One and All:* Some time ago I wrote in the Good Samaritan Corner asking you to send in the name of a hospital, jail, rescue home, orphan's home, old folks' home, old soldiers' home, Y. M. C. A., Y. W. C. A., and W. C. T. U., army camps, navy yards, and schools of correction, but you have not done it; that is, so many of you have not. Probably you didn't think then that the Good Samaritan Corner would succeed. In this you were mistaken. The money is coming in from ocean to ocean. Please do this at once. Send all names to P. H. Lunn, care of the Nazarene Publishing House, and oblige,

Your brother in Christ,  
BUD ROBINSON.

morning message we asked the church to pray that before the sun arose on another day that the Lord would open the way for us to get \$500, but did not tell them for what purpose. They did pray and before the Sunday night service had closed a man, who was not a member of our church, said, "You come to the office tomorrow and I will go to the bank and get the amount you need." We arranged for the money and then the writer set to work to raise enough more to finish the job. The money came easily from friends and in less than a week we had purchased a new 40x60 tent, chairs, piano, platform, and everything to begin the campaign. We called Evangelist E. Arthur Lewis, formerly of the Lewis-Matthews evangelistic party, and started the meeting June 3d. God has been wonderfully blessing the truth as preached by this man of God. His singing draws the crowds and since the third night there have been from three to seven seekers every night. The first Sunday night we were unable to seat the crowd. It is our plan to move the tent to at least five different locations in the city during the next five months. God has raised up the Church of the Nazarene to evangelize the world and we must be true to our call—WE WILL BE TRUE TO THE CALL. We have not closed up the church, but are running the campaign in conjunction with the church. We have no services at the tent on Sunday morning and urge the crowd to attend the church. One of the large transfer companies furnishes us a big truck to use on the street on Saturday night. We spend about half an hour on the street and then invite all who can to load on the truck and drive to the tent. We are trusting the Lord to help us get the full gospel to thousands of souls in the next five months. Our outfit is worth close to a thousand dollars, and we are looking for the Lord to help us get it all paid for this year. To God be all the glory for whatever is accomplished.—Clyde E. Greene, Pastor.

**HOLTVILLE, CALIF.**

—We are pleased to be able to report that every interest of the church has been taken care of and we have gone over the top in a financial way. Our church debt has been paid and a parsonage fully furnished has been added to the church property. The meetings held by the Aycock and Corlett bands were a success in that souls found God. The congregations have been large and often many have been turned away. As an expression of appreciation on the part of the church for our humble services this year we were presented with a nice Bible.—T. C. Leckie, Pastor.

**WIBORG, KY.**

—We have recently moved here and find a needy field. There is much illiteracy and sin. The people are very appreciative but slow to move out and take a definite stand for God. We have just closed a two weeks' campaign with Brothers Ralph Nunnery and Charlie Peters as collaborators. One soul prayed through in the regular services. We were summoned to the bedside of a woman who was sick and after prayer she claimed the promises and was saved. Thank God for the privilege of being used in humble homes and made instrumental in leading souls from sin. The people live simply and many of their ways are primitive. They still farm with old-fashioned plows. The country is too mountainous to farm on a large scale and the farms consist of small tracts of land. Coal is mined here and the farmers, when not engaged on their farms, work in the mines. There are many bright boys and girls who we are sure would become a power for God and the salvation of souls if we could but reach them. Pray much for us.—Cleve and Lura Brawley, Pastors.

**MANGUM, OKLA.**

—We are glad to report victory here. It was our privilege to attend the revival recently conducted

by Sisters Bessie Williams and Eupha Beasley. God marvelously blessed their efforts. The membership of the church was doubled as a result. The climax of the meeting came Sunday night. Souls prayed through in the old-time way. Another altar call was made and several more prayed through. Glory! The people came in great crowds to hear the glad story of Jesus' power to save. Sister Eupha Beasley was at her best and led the choir in a very pleasing way.—I. L. Campbell, Reporter.

**PORTERVILLE, MICH.**

—The Lord is blessing us in the pastorate here. This is a hard field and there is much prejudice against holiness, but we can see some favorable signs and the softening of hearts. Several weeks ago we called at the home of a man who was sick and talked to him about his soul. He broke out weeping and said, "I've sinned against the Holy Ghost. There is no hope for me." I told him if he had he would not be so concerned about his soul. We called several times and could see he was rebellious; he became so bitter that he would make his wife leave the room and not allow family prayer. One night his wife called us over the phone and asked us to come to him. Upon arriving we found him in much agony of remorse and weeping. He was gloriously saved and received the witness of the Holy Ghost. He shouted, "I'm saved," until his physical strength was completely exhausted. Just before he died he was sanctified. Matthew 5:8, "Blessed are the pure in heart, for they shall see God." Today we preached his funeral. We are fighting the good fight of faith. The Lord saves and sanctifies us. Amen.—Lyman Brough, Pastor.

**MOHALL, N. D.**

—The meeting is progressing fine here. We find this a new and aggressive church. A number have been saved and reclaimed, a few sanctified, and several others seeking it, and the end is not yet. The meeting will continue over next Sunday. Brother C. C. White is indeed a successful pastor and his wife is the "better half."—W. P. Jay, Wife, and Daughter, Evangelists.

**WANTS**

WANTED—Purchaser for an eight-room house at Olivet. Heated by hot water system, electric lights, large dry basement, best location. Barn, two poultry houses, and fifty fruit trees on premises. Two or three adjoining lots also for sale, price reasonable. Address O. A. Nesbitt, Olivet, Ill.

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(Revised)

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**SOME OF ITS CONTENTS**

The Submarine Song	I'm Happy Now
The Holy Life	The Best Thing On
Beautiful Nazarene	Earth
I'm a Millionaire	Jacob's Ladder
You Must Unload	Longing for Home
Jesus Saves	Lost in the Night
I Feel the Joy	The Old-Fashioned
Further Along	Way Suits Me
Mustard-Seed Faith	The Judgment

Suitable for Solos, Duets, Quartets, Etc. The theme and swing of "The Submarine Song" wakes up the backslider. "I Feel the Joy" awakens carnality. When you get in hard circumstances, sing "I'm a Millionaire." If your congregation is worldly, formal, or stingy, sing "You Must Unload." "Further Along," "The Beautiful Nazarene," or "The Judgment" is said to be well worth the price of the book. Price, 25 cents. Order of W. P. Jay, Nampa, Idaho.

WHEN THE OLD MAN DIED  
AND THE VERY GOD OF PEACE SANCTIFY  
YOU WHOLLY  
I'M IN SWEET BEULAH LAND  
HELL WILL BE AWFUL  
KEEP ME ON THE FIRING LINE  
IN OUR HEARTS THE BELLS OF HEAVEN  
MOTHER, NOW YOUR SAVIOR IS MY SAVIOR,  
TOO

(Old Tune: Make Me a Child Again)  
LORD JESUS KNOWS THE WAY I TAKE  
WHAT YOU NEED NOW IS SANCTIFICATION  
I AM LOOKING DAILY FOR MY SAVIOR

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## NOTES AND PERSONALS

Rev. S. W. Beers, the new Superintendent of the New England District, reports a good time on that District. He says, "I have just returned from a two weeks' revival service in two of our churches. We had souls at every service. Thank God. We take courage and go on."

The following telegram from A. B. Anderson, Huntsville, Ala., reached our office too late for insertion in last week's *HERALD of HOLINESS*: "Meeting closed at high tide. Over eighty in the fountain; twenty-three last service. Organized with twenty-two."

Rev. C. W. Schager, our pastor at Woodstock, Ohio, reports that the Lord is richly blessing the work there and souls are praying through to victory. He says, "We are not forgetting the *HERALD of HOLINESS* as we go along."

Ralph Ernest Davis and Miss Alice Zella Walden, both of Yuma, Colo., were united in marriage June 15th at the bride's home. Those present were immediate relatives and Rev. and Mrs. T. C. Etherton and family, pastor of the Bethel Church of the Nazarene, of which the young couple are members. Rev. E. O. Walden, brother of the bride of Calhan, Colo., officiated.

Rev. G. S. Hunt, recently elected Superintendent of the North Pacific District, has just closed a four years' pastorate at First Church, Seattle, Wash. *The Fremont Colleague*, a local paper, in a recent issue tells of the progress of the church during that time, also of a pleasant surprise on Brother Hunt and family when about fifty of the members spent a pleasant and profitable evening with them. It says, "Rev. Hunt was presented with a purse of money, with many expressions of regret at his decision not to continue in charge of the church."

Brother Oscar Hudson writes, "Owing to an unexpected change in our dates for the summer, Mrs. Hudson and I have time for a campmeeting in August and one in September. Can furnish singer if desired."

Brother J. W. Tuthill, our pastor at Sawtelle, Calif., and people evidently believe in making a special effort to reach the young people at that place, also in using printer's ink to advertise their services. A seven-inch double-column ad in the local paper asks for the names of all the young people in the neighborhood, and advertises the Friday night meeting which is in charge of the young people, with a live orchestra and special music. A catchy ten-inch handbill further invites to the meeting where the young men give a live gospel message and where there is "great singing and real music." Full salvation meets

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In spite of the tremendous increase in the price of paper and printing the price of this book is still only 15 cents the copy; 100 copies, \$12, express not paid.

Order an ample supply for your church revival meeting or campmeeting. Books shipped from Louisville, Ky. Orders must be sent direct to the undersigned.

## SPECIAL SACRED SONGS

A collection of sacred songs constantly growing in popularity. Prices: One copy, 35 cents; three copies, \$1, postpaid.

HAZARD LILLENAS  
Peniel, Texas

## TELEGRAMS

CANON CITY, COLO.

## HERALD of HOLINESS:

Twelfth Assembly Colorado District greatest yet held. Eight new churches. Large increases in all departments. Enthusiastic anniversaries. Connectional funds put in the budget. A. E. Sanner, Superintendent Eastern Colorado-Wyoming District; A. F. Balsmeier, Superintendent new Western Colorado-Utah District. *HERALD of HOLINESS* circulates equal to membership.

CHARLES A. KINDER.

GALESBURG, ILL.

## HERALD of HOLINESS:

Great closing day in Galesburg campaign. G. F. and Byrdie Owen evangelistic party at their best. Church organized. Prospect for future excellent. Fifteen hundred dollars pledged for new church which is to be begun at once. Three hundred dollars raised for Owen party. S. D. Kelley called as pastor.

CHAS. A. BROWN.

CLARKSDALE, TENN.

## HERALD of HOLINESS:

Revival on. Evangelist E. T. Cox at his best. Large crowd, souls praying through. Great missionary service. Support of missionary raised. End is not yet.

A. L. PARROTT, Pastor.

PORTLAND, ORE.

## HERALD of HOLINESS:

Great closing day of convention, Portland First Church, with Dr. Goodwin and I. G. Martin. Installation of new pastor, A. M. Bowes. Great missionary meeting afternoon, with Misses Mangum and Grebe. Offering \$2,500.

MRS. EDITH WHITESIDES.

AUBURN, IND.

## HERALD of HOLINESS:

Tent meeting here with Evangelists George and Effie Moore was a great success. All-day meeting today. Sunrise prayermeeting, morning love feast, basket dinner. Eleven baptized in the river. Great afternoon service and closed at night with hundreds under and around the tent and ten seekers at the altar. Liberal offerings for evangelists and pastor.

HOWARD PASCHAL, Pastor.

BIRMINGHAM, ALA.

## HERALD of HOLINESS:

After ten days' hard fighting in our home mission campaign in the city of Birmingham the break came tonight. Sixteen at the altar. Ten prayed through. Crowds are increasing.

C. B. JERNIGAN.

ALLIANCE, NEB.

## HERALD of HOLINESS:

Organized church here today with fourteen members. Revival continues through this week. Then launch campaign in Arnold. Tent meetings now in progress at York, Beatrice, and Newhope. We covet the prayers of the *HERALD of HOLINESS* family. Victory in Jesus.

THEO. LUDWIG, District Supt.

ONTARIO, ORE.

## HERALD of HOLINESS:

Ontario, Ore., church sets the pace for Idaho-Oregon District, raising full apportionment of \$10 a member; entire amount \$840 for Foreign Missions.

REV. GEORGE WARD.

the needs of the young as well as the older. Why not tell it in every possible way?

Space forbids the publishing of the excellent resolutions passed by the church at Little Rock, Ark., concerning Brother T. W. Sharp. They heartily recommend him as an evangelist "who is safe and sound in doctrine, fervent, and prayerful, and with a passion for the salvation of his fellow-man."

We have received the following communication from M. B. Carey, secretary of church board, Utica Avenue Church, Brooklyn, N. Y.: "Another member of the Utica Avenue Church of the Nazarene has been promoted from the ranks of the church militant to the church triumphant. Before passing over the river Sister Hilma Lane arranged that the residue of her estate should go toward propagating the gospel among those in darkness in the heathen lands, and we gratefully acknowledge the bequest of \$23.02 which has been duly passed on to the general missionary secretary."

## ANNOUNCEMENTS

MISSIONARY RAILY SLATE FOR SAN FRANCISCO DISTRICT

Rev. Paul Goodwin, Mrs. Ruth Goodwin, and Miss Lou Jane Hatch, Outgoing Missionaries  
July 4, A. M. Bakersfield, J. L. Freels, pastor  
July 4, P. M. Lindsay, Roy Smees, pastor.  
July 5, 6, 7, Fresno, C. W. Weites, pastor.  
July 9, All-day meeting, Berkeley, S. M. Lehman, pastor.  
July 11, A. M. Oakland, L. E. Burger, pastor.  
July 11, P. M. San Francisco, D. J. Smith, pastor.  
July 13, San Jose, C. B. Langdon, pastor.  
July 15, 16, 17, Milton.  
July 18, A. M. Stone Corral.  
July 18, P. M. Stockton, P. G. Linawenver, pastor.

## TENT MEETING

Gravette, Ark., beginning July 10, in charge of an evangelistic party from the District. We are earnestly pleading that this will be an old-time revival when people will really pray through and get a Bible experience. Please join us in prayer.—S. S. Frazier.

NOTICE TO THE NEBRASKA DISTRICT—Licensed ministers and all those desiring to take examinations in the course of study are to meet the board of examiners at 9 a. m. on August 10th, Hastings, Neb., camp ground. Unless there are satisfactory reasons presented examinations will not be given later.

The District treasurer, Rev. H. N. Haas, Hastings, Neb., informs me that his books will be closed on August 1st, and urgently requests that all churches get their accounts in by that time. He will have no time during campmeeting to close up his books. The pastors will please see that this is not neglected. Let us all come up to the camp and Assembly with all finances up in good shape, "that there be no gathering when we come." Then we can go in with all our strength for a great time of blessing and salvation.—Theodore Ludwig, District Superintendent.

NOTICE—Northern California District—The undersigned has been duly elected as missionary treasurer and District treasurer for the coming Assembly year on the Northern California District of the Church of the Nazarene. All moneys should be sent direct to the treasurer so that each church will get due credit for all money raised. Signed, C. W. Morrill, Lindsay, Calif.

Rev. E. W. Wells, of Austin, Texas, will hold a meeting with the Church of the Nazarene at Hillsboro, Texas, July 3-25. For information write I. L. Flynn, pastor, 412 W. Franklin street, Hillsboro, Texas.

Rev. Fogg, of Massachusetts, and Professor Carter, of Oskaloosa, Iowa, will conduct gospel meetings in Geod's park, Des Moines, Iowa, June 17th to July 4th.—Agnes Frye.

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## "Isms On Trial"

A Sermon by

EVANGELIST EARLE F. WILDE

It arraigns Russellism, Christian Science, Spiritism, Seventh Day-Adventism, and Mormonism in court.

"These five certainly make statements not in harmony with the Book of God. The plaintiff is Truth. The witness for the prosecution is the Bible, God Almighty's Word. The prosecuting attorney is the preacher, the jury is the audience, and the judge is God."

Neatly printed, tastily bound, it gives an excellent portrait of Brother Wilde with facsimile of his signature. Get it. Read it. Give copies to those who need it most. Paper, 15 cents, two for 25 cents, postpaid.

GENERAL BOARD OF FOREIGN MISSIONS  
2109 Troost Ave., Kansas City, Mo.

## "GIVE AN ACCOUNT OF THY STEWARDSHIP"

These words will be spoken to us some day. And on that day every man shall be rewarded according as his works shall be. "He that soweth sparingly shall also reap sparingly." The question of stewardship should receive more than passing attention. You will be well repaid for every moment spent in meditating upon or studying this subject. Stewardship involves far more than paying our tithes. If we haven't progressed farther than that we have merely scratched the surface of this great theme.

For some time we have advertised two books which deal with the subject of Christian Stewardship in a comprehensive and interesting manner. **MONEY: THE ACID TEST**, by David McConaughy, can be used as a text book for study classes, yet it is very interesting and readable. No Christian should fail to read it. (What's the use of trying to follow the prescribed rules and regulations of advertising? My enthusiasm simply won't stay within bounds when I am "talking" about books like these. I've just got to talk to you in a heart-to-heart fashion. So if you don't mind I'll just talk as if you were right before me.) Now then, I was telling you about **MONEY: THE ACID TEST**. This book sells for 75 cents, prepaid.

The other book that I referred to is **THE VICTORY OF MARY CHRISTOPHER** by Calkins. This is a small book that can be read through at one sitting. And that's just what you're likely to do when you get started. I read the book through while crossing the Colorado prairies on a hot July day. If you have taken that trip you know that a book must be mighty interesting to hold your attention straight through to the end. It's a small volume, written in narrative form. The teaching and help that it gives on the stewardship question is skillfully interwoven into the story. Every time I think of that book I begin to grow wistful and to wonder why I was not gifted to write like Brother Calkins. But, I always end up with chiding myself and asking God for grace to do my best in the little corner where I have been put. **THE VICTORY OF MARY CHRISTOPHER** makes a splendid companion volume for **MONEY: THE ACID TEST**. The two should go together. It sells for 45 cents, prepaid.

Here is my proposition: Send us \$1.20—money order, personal check, or bank draft, and we'll mail the two books, prepaid. If it isn't the best investment you ever made along the book line, just wrap the books up and send them back and your money will be returned with the postage that you had to pay for the return shipment. That shows how eager I am to get you started on these two books. After you have read them and enjoyed them and have come to the conclusion that you never can be the same man or woman that you were before, you will want to write me a personal letter of thanks for pegging away at this thing until I finally persuaded you to send for the books.

P. H. LUNN, Supt. of Sales

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## CAMPMEETING ANNOUNCEMENTS

**WILMINGTON, N. Y.**—June 25-July 4. Workers Revs. George J. Kunz, Syracuse, N. Y.; A. D. Buck, Avon Park, Fla.; Theo. Elmer and wife, Brooklyn, N. Y.; Mrs. Stevenson, Ogdensburg, N. Y., and others expected. Plan to come. Plan to stay. Daily bus from Saranac Lake, N. Y., to Plattsburg, N. Y., passes camp ground. Leaving Saranac Lake, N. Y., 2:30 p. m. For further information, address H. H. Haselton, president, Haselton, N. Y., or H. Elizabeth Cooper, Urbane, Haselton, N. Y.

**NASHVILLE, TENN.**—The Nashville campmeeting will be held July 11-25. Revs. B. L. Patterson, E. A. Gilvin, and H. H. Wise will do the preaching. Arrangements will be made for those who desire entertainment. Visiting preachers and their wives, but not their children, will be given meals. Preachers who furnish their sheets, quilts, and pillows will be furnished rooms free. Those who do not bring these things will pay the regular rate for lodging. For rates and other information write Fannie Claypool, East Station, Nashville, Tenn.

**EAST PALESTINE, OHIO.**—The Pittsburgh District campmeeting will be held in the fair grounds at East Palestine, Ohio, July 2-11. Special workers, A. G. Jeffries, Peniel, Texas; Orval J. Nease, Wollaston, Mass.; J. Howard Sloan, Dist. Supt.

**BEACON, N. Y.**—The New York District campmeeting will be held July 3-18. District Superintendent E. E. Angell in charge. Special workers: Rev. H. H. Hurdley, Mrs. Jessie Hurdley, Prof. F. J. Shields, and Mrs. Jennie Cooper and most if not all our pastors, including Rev. W. H. Hoople, lately returned from army service in Siberia. Price of

cottages, tents, and rooms same as last year. Board and dining hall \$1 a day. Visiting preachers and evangelists held rates. Take New York Central, Erie, or West Shore railroad or day line boats to Newburgh ferry to Beacon.—W. A. White, Secretary.

**BUCK, OKLA.**—July 15-August 1. Rev. Oscar Hudson and wife will be the evangelists. We ask that the church have special prayers for this meeting. All who can come and enjoy this feast of good things.—VERGE McCANLIS, Pastor.

**COLLINSVILLE, TEXAS.**—At Union Grove, two miles south of Collinsville, beginning August 5th. Come and help in this great battle. Preachers in charge, Rev. R. E. Gilmore and Rev. Steve Hermann. For other information, write committee, J. J. Gilmore, S. C. Fountain, H. A. Fullenwider, Collinsville, Texas.

**DAYTON, OHIO.**—The Miami Valley holiness camp, July 23-August 8. Workers: Rev. W. H. Cox, of Greenboro, N. C.; Rev. E. E. Shumaker, Harrisburg, Pa.; and Rev. A. H. Johnston and wife of Akron, Ohio. Our grounds are ideal, rolling, plenty of shade and water. Three meals are served daily for a free will offering, and entertainment very reasonable for all who attend. Pray with us for a mighty outpouring of His Spirit in this meeting and make arrangements to be with us. Address, J. L. Kennett, 28 Louis Block, Dayton, Ohio.

**WHEELING, IND.**—Campmeeting July 30-August 8. Workers: Rev. R. W. Chatfield, Mr. and Mrs. O. C. Myers, Rev. Fred Fudge, missionary worker. For further information, write Mrs. Ruth McRoberts, R. F. D., Hazelton, Ind.

**PENIEL, TEXAS.**—The annual campmeeting of the Dallas District will be held at Peniel, Texas, July 30-August 8. Workers: Rev. U. E. Harding, Rev. W. E. Shepard, and Haldor and Bertie Lilienas. The camp will be held as usual in the beautiful grove adjoining the Peniel College. As in former years, free entertainment will be provided ministers who are in the active work. For all information relative to tents, etc., write P. F. Dozier, Peniel, Texas.—Rev. Haldor Lilienas.

**LA PLATA, MD.**—Nazarene District camp, July 30-August 8, 1920, situated on Pope's Creek branch Penn. R. R. Workers: District Superintendent and pastor, Rev. J. H. Penn, Business Manager, Pitsburgh, Md.

**HASTINGS, NEB.**—Nazarene Campmeeting and Assembly, Nebraska District, August 3-15. Workers: Rev. B. H. Edwards, Professor and Mrs. Harry Wenger, Emma Hanson, Dr. J. W. Goodwin will preside during the Assembly. We are expecting a great camp and Assembly. You can not afford to miss this "feast of the tabernacles." We herewith heartily invite you. For information regarding tents and entertainment write Rev. H. N. Haas, Hastings, Neb.

**MCCONNELL, TENN.**—The Euba Springs campmeeting will be held August 6-22. This meeting is held under the management of the West Tennessee and Kentucky Holiness Association. E. P. Elyson and wife, of Trevecca College, Nashville, will be in charge. Come, you will be welcome.—J. B. McDowell, Fulton, Ky., President.

**KIRK, COLO.**—The fifth annual Eastern Colorado Nazarene camp will convene August 12-22 on the grounds of the Olivet Church of the Nazarene, eight miles northeast of Kirk, Colo. Workers: Rev. Bud Robinson, Rev. W. E. Shepard, Miss Virginia Shaffer, John E. Moore. Write Rev. A. E. Sanner, 502 W. Platte, Colorado Springs, Colo.

**BONNE, ILL.**—Campmeeting August 12-23. Workers: Rev. Able and Emma Trick, of Pilot Point, Texas; Jack Linn and wife, of Oregon, Wis.; Miss Rhea Garrison, of Marion, Ill.—W. T. Lawson, Secretary, Whiting, Ill.

**LESLIE, MD.**—Nazarene District camp (North East Md. P. O.) August 13-22, situated on B. & O. R. R. half way between Philadelphia and Baltimore. Workers: District Superintendent, Rev. J. N. Nelson, Business Manager, 1105 Chestnut street, Darby, Pa.

**WICHITA, KAS.**—The thirty-first annual campmeeting of the Kansas State Holiness Association will be held in Linwood Park, Wichita, Kas., August 13-22. Workers: Ernest Neely, Babcock, Miss Minnie Ludwig, Rev. Arthur Johnston and wife. For information, write to Rev. A. L. Hippie, camp ground manager, Chase, Kas., or Rev. W. R. Cain, 515 S. Vine street, Wichita, Kas.—W. R. Cain, Secretary.

**KEARNEY, NEB.**—Campmeeting August 15-29. Workers: M. E. Borders of Chicago; Kenton Bird, of Louisville, Ky. The Aeolian Quartet, of Chicago, will have charge of the singing. Plan to come and help us push the battle for souls. All ministers in active work, and families will be given board.—B. J. Patterson, Secretary.

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**Mississippi**..... October 20-24

All Assemblies will be preceded with an evangelistic meeting beginning at 7:30 o'clock on Tuesday night. The Assembly will open its first session on Wednesday morning at 9 o'clock. Place to be announced.

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Newcastle, Ind.,..... July 1-18

**A. B. ANDERSON**, 6211 Centennial Blvd., Nashville, Tenn.:  
Cullman, Ala.,..... June 17-July 4

Hanceville, Ala.,..... July 7-18

Jasper, Ala.,..... July 21-August 1

Cullman, Ala. (Shiloh)..... August 4-15

**JARRETTE AND DELL AYCOCK**, Atwood, Okla.:  
Beatrice, Neb.,..... June 23-July 18

**A. F. AND LEONORA BALSMEIER**, 2109 Troost Avenue, Kansas City, Mo.  
Etna, Neb.,..... June 17-July 4

**Hemingford**, Neb.,..... July 8-25

**E. S. BLYSTONE**, 2109 Troost Avenue, Kansas City, Mo.  
Cross Creek, Tenn.,..... July 1-11

**Dover**, Tenn.,..... July 27-August 8

**Bellwood**, Tenn.,..... August 10-22

**R. E. BOWER**, 201 Stephon Giffard building, Philadelphia, Pa.:  
East Palestine, Ohio,..... July 2-11

**LA PLATA, MD.**..... July 30-August 8

**North East Md.**..... August 13-21

## HERALD OF HOLINESS

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Cale, Ark., Pleasant Home. July 23-August 1  
Cale, Ark., Mt. Moriah. August 6-15  
J. E. BRASHER, Crestview, Fla. July 8-19  
Lottie, Ala. July 2-18  
JAMES B. CLARKE, Bethany, Okla. July 2-18  
Cedar Hill, Texas. July 2-18  
W. B. CAIR, 516 South Vine avenue, Wichita, Kas. July 2-18  
Toledo, Ohio. June 20-July 4  
Lansing, Mich. July 8-25  
Malden, Mo. August 1-15  
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Hamilton, Ind. July 30-August 8  
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Rev. F. W. Cox, Lisbon, Ohio. June 24-July 11  
Menomonic, Wis., care of Rev. A. J. Laird. July 11-August 1  
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Benton, Ill. July 7-25  
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lyn, N. Y. Wilmington (N. Y.) camp. June 26-July 4  
Bora (N. Y.) camp. July 8-18  
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Erin, Tenn. July 11-25  
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Pawson, Mo., camp. July 23-August 1  
Dyer, Tenn. August 6-15  
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Hughesville, Pa. July 8-18  
Sharon Center, Ohio. July 22-August 1  
CHAS. A. GIBSON, Fort Galt, Kas. June 30-July 15  
Mrs. M. E. GASSAWAY, Houston, Miss. Toledo, Miss. July 6-21  
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Shawnee, Okla. July 23-August 8  
Wm. HOLLENBACK, Greenfield, Ind. Miltown, Ind. July 6-25  
Indianapolis, Ind. August 1-29  
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Lida, Okla. July 13-22  
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K. ARTHUR LEWIS, 341 W. Marquette road, Chi-  
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Box 42, Olivet, Ill. Haverhill, Mass. (Grand View Park  
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Alberton P. E. L. July 6-13  
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Muncie, Ind. July 19-August 1  
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New Carlisle, Ohio. July 15-25  
Loper, Mich. August 6-15  
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Log Cabin, S. D. July 29-August 8  
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Hollis, Okla. August 1-15  
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Beasley, Hugo, Okla. Dalark, Ark. (Haynes Chapel). June 30-July 11  
Milano, Texas. July 15-August 1  
A. L. WHITCOMB, University Park, Iowa: Red Rock, Minn. June 24-July 5  
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